

## **SUPPLEMENT 1 PSALMS AND HYMNS**

### **PROPOSED PSALMS**

#### **Psalm 4**

##### ***Step 1: Initial Review***

###### *Observations:*

1. The churches submitted 5 alternates.
2. This is one of the least sung of the psalms.
3. The minister's survey noted that this psalm was infrequently chosen due to both text (4 responses) and melody (4 responses).
4. One accompanist responded that Psalm 4 "could be more uplifting if the tune were different."

###### *Considerations:*

1. The churches proposing Psalm 4 - Trinity Psalter Hymnal (TPH) stated in their rationale that "this melody suits the lyrics because it helps to express the emotion that is depicted by the words", and "that this melody is easy to sing as it does not have does not have giant leaps or difficult melodic patterns."
2. The committee found that Psalm 4 - TPH is a faithful rendition of the text, and the melody is appropriate to the text.

###### *Initial Recommendation:*

1. To propose Psalm 4 - TPH to the churches

##### ***Step 2: Post Feedback Review***

###### *Observations:*

1. 39 churches provided feedback, with 22 supporting and 17 rejecting the proposed alternate.
2. Positive feedback:
  - a. 15 churches reported that it was easy to sing and learn, and that it fit well with the text.
  - b. 10 churches noted that the words were faithful to the biblical text, that the alternate uses updated language, and that the lyrics cover the entire psalm.
  - c. 3 churches noted that this alternate was a good addition but that it should not replace the version in the current Book of Praise.
3. Negative feedback:
  - a. 7 churches rejected this alternate due to the melody, providing input such as, "The melody is more suited for female voices due to the range of pitch," and "the Genevan melody is more suited to the text." One of these churches found the alternate melody to be "uninspiring."
  - b. One church felt that the lyrics of the proposed alternate do not capture the emotions of the text as well as the version in the current Book of Praise does.
  - c. 2 churches noted a preference for having the psalm in 3 verses, as in the Book of Praise, rather than the 7 verses of the proposed alternate.

- d. One church found the alternate to be a mediocre versification and thus unacceptable, offering the following examples:
  - i. Stanza 1: It is not until later in the psalm that the speaker would be ready to address God as his "comfort in distress."
  - ii. Stanza 2: "The glory of my name" as rendering of "my honour" (ESV) is not as clear or easily understood as it should be.
  - iii. Stanza 3 - In the line, "the Lord will hear me when I call / and my requests make known," it may not be immediately clear that "I," rather than "the LORD," is the subject of "make known."
  - iv. Stanza 5: "Now shine your light upon us, LORD; / reveal your face, we pray," is a weak and inaccurate rendering of verse 6b: "Lift up the light of your face upon us, O LORD!"
  - v. Stanza 6 - In the line, "You filled my heart with greater joy / than others may have found," the verb form changes a general truth into a mere probability.

*Considerations:*

1. The alternate is not intended to replace the Genevan setting but to provide an additional version. Surveys taken by the Committee showed that the Genevan version is not frequently sung, due in part to the melody, and thus an alternate is warranted.
2. General Synod Edmonton 2019 mandated the SCBP:
  - a. *to seek input from the churches as to which non-Genevan renditions of the Psalms could be added to enhance the Psalm section of the Book of Praise;*
  - b. *to compile a list of suitable additional Psalm renditions for possible inclusion in the Book of Praise, using the TPH as a primary resource. (Acts, Article 142)*
3. The pitch of the proposed melody ranges from E-flat (low) to C (high), which is well within most singers' reach.
4. Criticisms of the proposed text are not weighty enough to withdraw this recommendation:
  - a. The words, "comfort in distress," in stanza 1, are an adequate rendition of the words, "you have given me relief when I was in distress" (v. 1, ESV).
  - b. While it is true that the phrase, "glory of my name" in stanza 2 is not entirely clear as a rendering of "my honour," it does make sense when "name" is understood as "reputation."
  - c. If the LORD had been the subject of "make known" in stanza 3, then the phrase would have read "makes known," and thus the grammar is correct as it stands.
  - d. The line, "Now shine your light upon us, LORD; / reveal your face we pray," in stanza 5 uses the poetic device of synonymous parallelism to say in two lines what the Biblical text says in one line, and thus its meaning is clear.
  - e. The phrase "may have found" in stanza 6 need not indicate a probability here, but a comparison: others may find joy in plentiful grain and wine, but I find more joy in the LORD. Thus, the wording is acceptable.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Psalm 4 – TPH for use by the churches.

## **Psalm 5**

### **Step 1: Initial Review**

#### *Observations:*

1. The churches submitted 3 alternates.
2. 7 responses in the Minister's survey noted that the reasons for infrequent use were the words (6 responses) and the melody (1 response).

#### *Considerations:*

1. None of the alternates proposed were found to be acceptable alternatives.
2. As most of the reasons for infrequent use relate to the words, the SCBP considered adding Hymn 529 Verse 1 – TPH as an alternate. This verse captures the essence of Psalm 5:8 ("Lead me, O Lord in your righteousness") and is a beautiful melody that brings out the heart of the psalm.

#### *Initial Recommendation:*

1. To add Hymn 529:1 – TPH as an additional rendition of Psalm 5.

### **Step 2: Post Feedback Review**

#### *Observations:*

1. 37 churches provided feedback with 13 supporting and 24 rejecting the proposed alternate.
2. Positive feedback:
  - a. 3 churches reported that the melody was well-known and familiar, and 3 churches commented that the melody was plaintive, moving and contemplative.
  - b. 5 churches which expressed support for this alternate recommended that it be included in the Hymn section, since it is not a complete rendition of the text of the psalm.
3. Negative feedback:
  - a. Only one church commented negatively on the melody, stating that it was not an improvement over the Genevan melody.
  - b. Most of the comments were critical of the fact that the proposed alternate only focused on verse 8 of the text of the psalm. Two churches concluded that this alternate therefore violated the adopted Guidelines.
  - c. A few churches noted that taking one verse out of context of a psalm does not do justice to the psalm.
  - d. 5 churches expressed concerns about the use of archaic language (thy/thou, makest).

#### *Considerations:*

1. The inclusion of a partial song is not a "violation of the Guidelines". The guideline in question (Guideline 7) states, "Additional Psalm renditions that communicate the message of the whole Psalm should be preferred over those that are partial." Hence, the guideline does not rule out the possibility of considering partial renditions.

Further, the proposed alternate is not intended to replace the current complete rendition of the Psalm (SCBP Guideline 2).

2. This alternate does not take Ps 5:8 out of context, but simply does not place it within a context. Further, it may be noted that it is common for churches to sing only some stanzas of a psalm, without the context of the whole.
3. The Minister's survey indicated that the most common reason for infrequent use of Psalm 5 was its fit within the order of worship. The proposed alternate encourages the use of a part of this psalm, with a suitable melody, where appropriate to the liturgy.
4. If Synod decides to not add this alternate to the Psalm section of the Book of Praise, it could still be considered for inclusion as a hymn.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Hymn 529:1 – TPH for use by the churches as an alternate to Psalm 5.
2. To request Synod to consider whether it should recommend that the SCBP be mandated to create a rendition of the whole psalm set to this melody, if such a setting would be appropriate and desirable.
3. If Synod determines that this rendition is not suitable as an alternative for the Psalm section, that it be added to the Hymn section of the Book of Praise.

**Psalm 8**

**Step 1: Initial Review**

*Observations:*

1. 3 alternates were proposed by the churches.
2. Available data shows that this psalm is sung more often than average.

*Considerations:*

1. The churches recommending Psalm 8C – TPH noted that "this melody suits the lyrics because it helps to express the emotion that is depicted by the words," and that "the content of this song is very suitable for our liturgy, i.e. it can be sung after the law, after the celebration of the Lord's Supper, before/after baptism, public profession of faith, etc."
2. While Psalm 8C - TPH is not a complete rendition of the text, it conveys most of the psalm, and the refrain of this song repeats the refrain of Psalm 8 itself.

*Initial Recommendation:*

1. To add Psalm 8C - TPH as an alternate, with changes to the archaic language ("thee" and "thou").

**Step 2: Post Feedback Review**

*Observations:*

1. 37 churches provided feedback, with 13 accepting and 24 rejecting this alternate.
2. Positive feedback:

- a. 8 churches commented positively on the melody, noting that it is joyful, uplifting, upbeat, and that it supports the words.
  - b. 3 churches reported that the words were faithful to the text, and two of these observed that the refrain reflects the repetition found in the text (Ps 8: 1, 9).
  - c. Several churches noted the challenge represented by the high "e" but observed that the Genevan melody also has this high note.
3. Negative feedback:
- a. 15 churches commented on the melody, suggesting that it does not reflect the majesty of the words, lacks depth, is frivolous, and has complicated rhythms and excessive syncopation.
  - b. 8 churches commented on the text, with several noting that this rendition includes some words not found in the scriptural text, that some phrases were unnecessary, and that some words in the scriptural text were omitted.
  - c. 2 churches found that the use of a refrain and a repeated line at the end of each stanza render this alternative unacceptable, with one responding that "we add to Scripture when we do this."

*Considerations:*

1. The 6/8 time signature is not complicated but is an easily learned rhythm: it is not an example of "excessive syncopation" but rather an example of compound meter. The rhythm results in having the accents on the desired words.
2. The committee reviewed the feedback received from the churches and acknowledges that this rendition is a freer translation of the text. Yet it remains "faithful to the content and form of the inspired text" (SCBP Guideline 3).
3. The use of a refrain reflects the use of a similar literary structure in the psalm itself (repetition of verses 1 and 9 of the text – "O Lord, our Lord, how majestic is your name in all the earth!").

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Psalm 8C – TPH for use by the churches as an alternate to Psalm 8.

**Psalm 11**

**Step1: Initial Review**

*Observations:*

1. The churches proposed 3 alternates.
2. This is one of the least sung of the psalms, and the ministers' survey noted that it was sung infrequently because of both the words (9 responses) and the melody (9 responses).
3. Two churches noted this psalm was difficult to sing, and an accompanist also noted that Psalm 11 "has a complicated tune."

*Considerations:*

1. The melody of Psalm 11B - TPH (FOUNDATION) would likely be familiar to many.

2. This paraphrase may encourage the use of this psalm in the worship service. For example, stanzas 3 and 4 (verses 5-7 of the Scripture text) could be used after reading of the law/confession of sin.

Initial Recommendation:

1. To add Psalm 11B – TPH as an alternate.

### **Step 2: Post Feedback Review**

*Observations:*

1. 36 churches provided feedback, with 21 accepting and 15 rejecting the proposed alternate.
2. Positive feedback:
  - a. 3 churches noted that the melody was familiar and easy to sing, with one church adding that the familiar and easy melody will “restore the psalm to more regular use within our liturgies.”
  - b. 6 churches specifically noted that the lyrics were faithful to the scripture and followed the text of the psalm.
3. Negative feedback:
  - a. 9 churches rejected this alternate due to concerns with the melody, finding it to be mediocre, repetitive, and difficult to learn.
  - b. A few churches felt that there was dissonance between the lyrics and melody, finding the melody too upbeat for the words.
  - c. 2 churches found the words to be awkward or weak in some places: for example, line 1 of stanza 2 is not the best summary of verse 3 in Scripture, and the exclusion of “fire and brimstone” in lines 1 and 2 of stanza 4 are a weak summary of Ps 11:6. One church offered specific feedback on the text, noting words that were awkward and obscured the meaning of the scriptural text, words used that did not fit the imagery of the psalm, and word choices that were not as clear.

*Considerations:*

1. The melody does include some leaps (bounce) in the melody, but that in itself does not make the melody difficult to sing. This melody appears in 260 hymnals and thus is more broadly familiar.
2. The perception about “dissonance between the lyrics and melody” can be addressed by a thoughtful manner of accompaniment, as it is often already done with psalms in the current Book of Praise.
3. Psalm 11B – TPH is proposed as an additional rendition, and while it is not a literal rendition of the text, it does include the whole psalm.
4. While it may not render the text in the same way as the current version in the Book of Praise, it is a faithful and adequate versification of Scripture.
5. This Psalm is one of the least used of the Psalms. Stanzas 3 and 4 (verses 5-7 of the Scripture text) could be used after reading of the law/confession of sin, thereby encouraging more frequent use.
6. The critical comments on the text are not weighty enough to set this alternative aside.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Psalm 11B – TPH for use by the churches as an alternate to Psalm 11.

### **Psalm 13**

#### **Step1: Initial Review**

##### *Observations:*

1. The churches provided 2 alternates.
2. This psalm is one of the least sung, and the ministers' survey reported that this was due to both the words and the melody (5 citations for each).
3. 3 accompanists commented on this psalm, one of whom noted that it "puts the words to the tune awkwardly, partly because of the syncopation." Another observed that sometimes the syncopation (in the last line) causes difficulties.

##### *Considerations:*

1. In addition to the proposed alternates from the churches, the SCBP considered Hymn #410 from the hymnal, *Lift Up Your Hearts* (LUYH), set to the melody MARTYRDOM.
2. The melody MARTYRDOM is likely better known, is easy to sing, and suits the mood of this psalm.

##### *Initial Recommendation:*

1. To add Hymn #410 from the hymnal, *Lift up Your Hearts*, as an alternate.

#### **Step 2: Post Feedback Review**

##### *Observations:*

1. 37 churches provided feedback, with 19 accepting this alternate and 18 rejecting it.
2. Positive feedback:
  - a. 5 churches reported that the melody was easy to learn, and 2 churches noted that the melody fits the text. One church felt that the melody was mournful, fitting the words of this psalm.
  - b. 4 churches found that the words were faithful to the scriptural text.
3. Negative feedback:
  - a. 2 churches felt that it was not an improvement over the Genevan melody, while 2 churches found the melody too upbeat for the words. One response noted that the  $\frac{3}{4}$  signature made it seem like a waltz.
  - b. One church commented that the melody was not in keeping with our church music style.
  - c. 3 churches reported that they felt that the wording of the current Book of Praise version was better, with one church commenting that the wording "takes liberties in paraphrasing."

##### *Considerations:*

1. Psalm 13 is one of the psalms least sung in the worship service, and its melody was mentioned by several ministers and accompanists as the reason for its infrequent use.

2. The proposed alternate is not intended to replace the Genevan version (see Acts of Synod Article 142) but to provide an alternative to address the infrequent use of this psalm.
3. The alternate is a different rendition of the scriptural text than the version found in the current Book of Praise, but that in itself does not render it deficient or unsuitable.
4. While it is correct to say that this melody is not typical of our psalm singing style, the mandate of Synod Edmonton 2019 to consider alternatives to the Genevan melodies in itself implies that alternatives may be of a different musical style.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Hymn 410 from *Lift Up Your Hearts* for use by the churches as an alternate to Psalm 13.

**Psalm 19**

**Step 1: Initial Review**

*Observations:*

1. This psalm is sung approximately 3 more times than the average, according to the data available.
2. Two accompanists noted the inconsistent use of accidentals.
3. Two alternates were proposed by the churches.

*Considerations:*

1. The melody of Psalm 19A – TPH is familiar to many, and it has a feeling of majesty that supports the words.

*Initial Recommendation:*

1. To add Psalm 19A- TPH as an alternate.

**Step 2: Post Feedback Review**

*Observations:*

1. 36 churches provided feedback, with 22 accepting and 14 rejecting this alternate.
2. Positive feedback:
  - a. Almost every church that accepted this alternate commented positively on the melody, calling it joyful, celebratory, majestic and exciting.
  - b. 7 churches specifically mentioned that the text and the melody were a good fit and worked well together.
  - c. 8 churches found that this alternate was a faithful setting of the scriptural text.
  - d. One church noted that while this psalm is often sung, it is nice to have another setting/melody, and that this would increase the use of this psalm.
3. Negative feedback:
  - a. The 4 churches that rejected it due to the melody did not provide specific criticism of the melody but simply noted that the Genevan is well known and



- singable, that the proposed version sounded more like a “choir piece rather than a congregational song”, or that it was inferior to Genevan Psalm 19.
- b. There was no specific criticism of the words, but one church felt that the “lyrics were bland”, and a few other churches expressed a preference for the version found in the current Book of Praise, without elaborating on the reason for their preference.

*Considerations:*

1. This alternate provides a different rendition of the text to a melody that is reasonably well known and easy to sing.
2. The churches in favour of this alternate were mostly appreciative of the setting, noting that the melody was very fitting to the text and would be a positive addition.
3. None of the churches that rejected this alternative provided weighty reasons.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Psalm 19A - TPH for use by the churches as an alternate to Psalm 19.

## **Psalm 22**

### **Step1: Initial Review**

*Observations:*

1. The churches proposed 2 alternates.
2. This psalm is sung slightly more often than the average frequency, according to the data available.

*Considerations:*

1. Psalm 22C – TPH and Hymn 239 – 1987 CRC/“Grey” Psalter Hymnal (GPH) are both settings of the latter part of the text of Psalm 22.
2. Hymn 239 – GPH is a faithful setting of Psalm 22: 22 – 28 and is set to a melody that suits the words of praise found in these verses.

*Initial Recommendation:*

1. To add Hymn 239 – GPH as an alternate.

### **Step 2: Post Feedback Review**

*Observations:*

1. 37 churches provided feedback, with 15 accepting and 22 rejecting the proposed alternate.
2. Positive feedback:
  - a. Several churches (4) felt that this melody is more suitable for verses 22-28 of the scriptural text, with one church stating that the Genevan melody is “woefully mournful and doesn’t match the joyous words of those verses.”
  - b. A number of churches noted that the proposed alternate only covers verses 22-28 of the text of this psalm but that it was faithful to the text.

3. Negative feedback:
  - a. The churches which rejected this for reasons of melody did not provide any specific criticism of the melody, but simply noted a preference for the Genevan melody or stated that the proposed melody was too joyful for the context of the (whole) psalm.
  - b. The majority of churches which rejected this song due to the words did so because it is not a complete setting of the psalm. Several churches claimed that this violated the guidelines.
  - c. 6 of the churches that rejected this alternate recommended it be considered for inclusion in the Hymn section.

*Considerations:*

1. The SCBP Guidelines read that "Alternate Psalm renditions that communicate the message of the whole Psalm should be preferred over those that are partial." The guideline thus implies that partial renditions are permitted but complete renditions are preferred.
2. Since the proposed alternate would not replace the existing Genevan version, there will continue to be a complete rendition of the Psalm in the Book of Praise. As such, to have an additional rendition of a portion of the psalm is not a violation of the guidelines.
3. The reason for including this alternate is to encourage more frequent use of this Psalm within the liturgy. The Genevan melody is plaintive and mournful, which matches the context and words of a large part of the psalm but is not so well suited to its more joyful conclusion (Verses 22 - 28).
4. Though one church suggested that some of the words used in the alternate are questionable or unsuitable substitutes, the committee finds that the words of the alternate are not unscriptural nor unfaithful to the text.
5. Given the current cap of 100 hymns, it is not justifiable to add this selection to the hymn section and makes more sense to adopt it as an alternate psalm rendition.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Hymn 239 - GPH for use by the churches as an alternate to Psalm 22.

**Psalm 23**

**Step1: Initial Review**

*Observations:*

1. The churches proposed 7 alternates for Psalm 23 with Psalm 23A – TPH receiving the highest number of recommendations.
2. All 7 ministers that provided feedback in the ministers' survey commented on the Genevan melody, with most citing a preference for another melody.
3. 3 accompanists also provided input on the current melody, noting the inconsistent use of accidentals and that the "melody and the text do not complement each other."

*Considerations:*

1. Psalm 23A – TPH (CRIMOND) is well known and loved by many in the churches. It is often sung at many weddings, funerals, graduations, anniversaries, and other Christian celebrations.
2. Psalm 23A – TPH is familiar, widely known and sung, and connects us with other believers, since this version is included in many psalters.

*Initial Recommendation:*

1. To add Psalm 23A – TPH as an alternate.

**Step 2: Post Feedback Review**

*Observations:*

1. 39 churches provided feedback, with 33 accepting and 6 rejecting this alternate.
2. Positive feedback:
  - a. Many churches which accepted this alternate noted the congregation's familiarity with this version and noted that it was a well-loved hymn by many.
  - b. A few churches noted the use of 'archaic' language, but that since it was so well known an exception to the rule was acceptable.
3. Negative feedback:
  - a. Input was received from one church regarding the words, as follows:
    - i. Stanza 3, line 2, reads as follows: "yet will I fear none ill." In the 1912 Psalter the obsolete form "none" is replaced with "no": "yet will I fear no ill. This is an obvious improvement.
    - ii. Stanza 4, line 1, currently reads: "My table thou hast furnishèd." Here "furnished" has to be sung as three syllables, in keeping with the way it was pronounced in the seventeenth century. In the 1912 Psalter it reads, "A table thou hast furnished me," which allows "furnished" to be sung as two syllables. An added advantage of the change is that the improved line reflects the fact that Scripture speaks of "a table" rather than "my table."

*Considerations:*

1. A significant majority of responding churches (85%) approved of this alternate.
2. None of the churches that rejected this version had substantial reasons to support their response.
3. The recommendation to change "none" to "no" has merit for the sake of clarity and only involves a small change.
4. The recommendation to change 'furnished' from three syllables to two is a more significant change and does not reflect the more familiar way of singing this psalm.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Psalm 23A - TPH for use by the churches as an alternate to Psalm 23, with the proposed change to stanza 3 noted in Consideration 3.a.i above, and as included in the revised version below.

*Yea, though I walk in death's dark vale, yet will I fear no ill,  
for thou art with me; and thy rod and staff me comfort still.*

## **Psalm 30**

### **Step 1: Initial Review**

#### *Observations:*

1. The churches proposed 3 alternates for this psalm.
2. 2 accompanists gave feedback on this psalm, mentioning especially the use of accidentals in lines 4 and 5.
3. According to available data, this psalm is sung very infrequently.

#### *Considerations:*

1. The melody of Psalm 30 – TPH is a traditional English melody (NOEL). The melody fits the joyful part of the psalm but does not suit the verses that are sadder (Psalm 30:6-10).
2. The lyrics cover the entire psalm.

#### *Initial Recommendation:*

1. To add the words of Psalm 30 – TPH.
2. To use an alternate melody (PRAETORIUS 7) with the Psalm 30 – TPH lyrics.

### **Step 2: Post Feedback Review**

#### *Observations:*

1. 39 churches provided feedback, with 6 accepting and 33 rejecting this alternate.
2. Positive feedback:
  - a. 2 churches provided positive feedback on the melody noting it was joyful and beautiful, and that it fit the words better.
  - b. 2 churches commented on the text, with one church noting that the “words are very close to the ESV text” and another stating that the words are “faithful to the Scripture.”
3. Negative feedback:
  - a. The 26 churches who rejected this alternate based on the melody were consistent in their criticism, suggesting that it is hard to sing and learn, it has strange rhythms, and is too complex for congregational singing.
  - b. A number of churches noted that the melody was not appropriate for the text, especially its melancholy portions.
  - c. There were no specific criticism of the words, though 3 churches noted that it was not as close to Scripture as the Book of Praise version, or that the Book of Praise version is better.
  - d. One church wondered why the SCBP had not recommended the melody in the TPH (NOEL), which is more commonly known.

#### *Considerations:*

1. 67% of the churches rejected this alternate due to concerns about the proposed melody, PRAETORIUS 7.
2. The traditional English melody NOEL had been rejected by the committee due to its close association with Christmas (e.g., *It came upon a midnight clear*, and *The hands that first held Mary’s child*).

#### *Final Recommendation:*

1. To remove the proposed version from the list for consideration by Synod Guelph 2022.

## **Psalm 32**

### **Step 1: Initial Review**

#### *Observations:*

1. There was only one recommendation from the churches.

#### *Considerations:*

1. Psalm 32 – GPH is the same as Psalm 32B – TPH, but the lyrics have been updated to remove the archaic “thee” and “thou”, and line 1 in stanza 1 has been made more gender inclusive.
2. In the TPH, a footnote has been added under Psalm 32B that it is a paraphrase, but the words are quite close to the biblical text.

#### *Initial Recommendation:*

1. To add Psalm 32 – GPH as an alternate.

### **Step 2: Post Feedback Review**

#### *Observations:*

1. 36 churches provided feedback, with 16 accepting and 20 rejecting this alternate.
2. Positive feedback:
  - a. 14 churches made positive comments about the melody, observing that it is easy to sing, easy to learn, and flows well with the text.
  - b. 5 churches commented on the text, noting that it was faithful to Scripture, covers the whole Psalm, and has good rhyming.
3. Negative feedback:
  - a. 7 churches rejected this song based on the melody, noting it as boring, with repetitive notes, not very melodic, not an improvement over the Book of Praise, and more difficult to learn than the current version.
  - b. Several churches noted weaknesses in how stanzas 2, 4 and 5 paraphrase verses 3-5, and 9 of the Scripture passage.
  - c. 10 churches rejected this song based on the text. Some of these noted that it is a partial/incomplete text of the psalm which uses old language, and they objected to the use of gender-neutral pronouns (noting that the original is in the singular).
  - d. It should be noted that of the 16 churches that accepted this psalm, four noted that the Genevan rendition is good, and that the text of the proposed alternate was weaker by comparison, or that it was not an improvement.

#### *Considerations:*

1. There were twice as many churches that provided positive feedback regarding the melody than those that provided negative feedback (14 vs. 7).

2. The use of a gender-neutral pronoun (e.g., "they" for "him" in stanza 1, line 1 and "they" for "man" in stanza 1, line 3) is appropriate. The Hebrew uses the word for "mankind" or "humanity," and thus the pronoun "they" is acceptable here.
3. This psalm is sung approximately twice the average of all psalms, according to the data available—often as a confession of sin after the reading of the law—so another setting of this psalm may provide melodic variety.
4. The setting of verses 4-5 and 9 of the scriptural text is treated differently in this rendition than in the Book of Praise, but it is nevertheless faithful to Scripture.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Psalm 32 - GPH for use by the churches as an alternate to Psalm 32.
2. To insert missing commas in the version sent to the churches for testing, both in stanza 2, line 4 (after the word LORD) and in stanza 3, line 3 (after the word LORD), as per the revised text below.

Amended stanza 2

*While I kept guilty silence, my strength was spent with grief:  
your hand was heavy on me; my soul found no relief.  
But when I owned my trespass and did not hid my sin,  
then you forgave my guilt, LORD, restored my life within.*

Amended stanza 3

*So let the godly seek you in times when you are near;  
no whelming floods shall reach them or cause their hearts to fear.  
O LORD, you are my refuge, you are my hiding place,  
and you surround me always with songs of saving grace.*

**Psalm 39**

**Step1: Initial Review**

*Observations:*

1. Several ministers commented on the melody and words of this psalm.
2. The churches submitted 3 alternates.

*Considerations:*

1. The words of Psalm 39 – TPH are a faithful rendition of the psalm, but the melody is difficult to sing.
2. The LANGRAN melody would be a suitable alternative for the text of Psalm 39 - TPH.

*Initial Recommendation:*

1. To add the lyrics of Psalm 39 – TPH, set to the LANGRAN melody.

**Step 2: Post Feedback Review**

*Observations:*

1. 37 churches provided feedback with 15 accepting and 22 rejecting this alternate.
2. Positive feedback:
  - a. 5 churches made positive comments about the melody, stating it is easier to sing and had a prayer-like character. Two churches described the melody as “not great”, but they still supported adding this alternate.
  - b. 7 churches commented on the words, noting that it was faithful to the text, that it uses updated language, and that the lyrics cover the entire Psalm. One church asked if the TPH melody would be better, since it has the same words, and they wondered if the current alternate suggestion was an improvement.
  - c. One church noted there was minimal rhyming, while another said that the text was old, but it rhymes. Another noted the archaism of “ere” in the last line of stanza 8.
3. Negative feedback:
  - a. Most of the negative feedback was about the melody. 9 churches commented that the melody is difficult and that the Genevan melody is superior and easier to sing. One church commented that the proposed melody is similar in style to the Genevan melody, and thus an alternative is not necessary or of added benefit, while another church felt that the tune does not always work with the text.
  - b. One church described the text as biblical, but not an improvement on what we currently have in the Book of Praise. Another church noted several stylistic flaws, namely, the use of the verb ‘stands,’ in the line, ‘mankind stands as a fleeting breath’ and the use of the archaism ‘naught’ (both in stanza 4). One church also pointed out that five of the eight stanzas have irregular rhymes.

*Considerations:*

1. The alternate is not intended to replace the Genevan setting but to provide an additional version.
2. The criticisms of the text are not weighty enough to remove this alternate.
3. The committee proposed an alternate to encourage the singing of this psalm, which is seldom chosen for worship, due in part to its melody.
4. Psalm 39 ought to be sung more often than it is, considering its theme of mortality and the need for comfort when surrounded by death.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt the lyrics of Psalm 39 – TPH, set to the melody LANGRAN as an alternate to Psalm 39.

***Psalm 41***

***Step1: Initial Review***

*Observations:*

1. Several ministers and accompanists provided feedback on the unfamiliarity of the melody of this psalm.
2. The churches submitted 2 alternates for consideration.

*Considerations:*

1. In support of their recommendation to add Psalm 41 – TPH, the churches noted that this melody suits the lyrics because it helps to express the emotions of the words, and that the melody is easy to sing: it does not have giant leaps or difficult melodic patterns.

*Initial Recommendation:*

1. To add Psalm 41 – TPH

**Step 2: Post Feedback Review**

*Observations:*

1. 37 churches provided feedback, with 24 accepting and 13 rejecting the proposed alternate.
2. Positive feedback:
  - a. Many churches made positive comments about the melody, finding it to be singable, suited to the lyrics, beautiful, easy to learn, and a classic hymn.
  - b. Churches that commented on the text noted that it was faithful to Scripture. One church described the rhyming as “beautiful.” Another church which accepted the alternate noted several archaisms and suggested that these be updated (e.g., blest, unto, o’er, Isr’el’s).
3. Negative feedback:
  - a. 5 churches commented on the melody, commenting that, “the congregation found it very difficult to sing,” and “The melody was boring and didn’t feel like it ended properly.” One church that accepted this alternate also noted that the ending was not strong, as it did not end on the tonic note of the scale.
  - b. One church noted that the short stanzas fragment the text and suggested that verses 1 and 2 and verses 3 and 4 be sung together to better express the truth of the psalm.
  - c. There were 5 comments regarding the text. One church felt that the rhyming seems far-fetched or irregular, making the sentences awkward, while another noted that its outdated language does not fit the text and is grammatically incorrect or poor.
  - d. One church suggested improvements for Stanza 2, which currently says, “*When on his sickbed, him will God sustain; / you, LORD, will raise him up when he is ill.*” This church noted that the switch from the third person singular to the second person singular (“you”) within one sentence is rather jarring and that the awkwardness could be avoided if the last line were altered as follows: “*the LORD will raise him up when he is ill.*”

*Considerations:*

1. The alternate is not intended to replace the Genevan setting but to provide an additional version. Surveys taken by the SCBP showed that the Genevan version is not frequently sung, due in part to the melody, and thus an alternate is warranted.
2. Changes to the text are not possible, given the copyright date of 2016.
3. Criticisms of its text are not weighty enough to withdraw this recommendation.
4. The suggested improvement to Stanza 2 is not recommended. In the ESV, the verse also goes from the third person singular to the second person singular. “The LORD sustains him on his sickbed; in his illness you restore him to full health” (Ps 41:3).



5. The rhyme scheme is ABCB throughout, so the rhyming pattern is regular rather than far-fetched.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Psalm 41 - TPH for use by the churches as an alternate to Psalm 41.

**Psalm 46**

**Step1: Initial Review**

*Observations:*

1. The churches submitted 3 alternates for this psalm.

*Considerations:*

1. Psalm 46C – TPH uses the melody of Luther's hymn, EIN' FESTE BURG (A Mighty Fortress is Our God). The lyrics of the psalm have the same theme as the lyrics of the hymn, which is why this melody was chosen. This version is a somewhat free rendition of the entire psalm, but it is sufficiently close to scripture.
2. The use of the melody of A Mighty Fortress is our God (Hymn 53 of the Book of Praise) is appropriate, since the words of that hymn were loosely based on Psalm 46.

*Initial recommendation:*

1. To add Psalm 46C – TPH as an alternate.

**Step 2: Post Feedback Review**

*Observations:*

1. 38 churches provided feedback, with 16 churches accepting and 22 rejecting the proposed alternate.
2. Positive feedback:
  - a. One church noted that this tune is well-known and loved by many, while another church said it was an accepted alternative (though most in the congregation expressed a preference for the current Genevan melody), and a third church said it was a strong, fitting melody which makes the correlation between Psalm 46 and "A Mighty Fortress" more obvious.
  - b. Several churches noted that the text is biblical. One church found the words mostly true to Scripture but considered them to be "a bit simplified".
3. Negative feedback:
  - a. One church noted that this melody is not a great alternative, although an alternative would be nice to have, while another church submitted that it did not consider it an improvement over the current Genevan tune. Two churches asked whether this melody followed the Committee Guideline that "Melodies with a strong association to a well-known hymn should be avoided if possible." Several churches considered the melody to be distracting because of its close ties to "A Mighty Fortress".
  - b. One church did not like the paraphrasing of the lyrics. Another considered the text to be "weak", and several churches did not consider them to be

necessary. Several churches point out that it seems to “skip” thoughts that are in Psalm 46.

- c. Two churches pointed out difficulties in stanza 2:
  - i. Verse 2 reads, "God speaks and all is peace, from war the nations cease." However, Scripture says, "the nations rage, the kingdoms totter; he utters his voice, the earth melts." (v. 6 ESV).
  - ii. Most of the criticisms of the churches are about the perceived condensing of the text for poetic reasons.
  - iii. A concern was raised about the words “living waters”, pointing out that Scripture does not mention “living waters” here.
  - iv. Another concern was expressed regarding the phrase, “father’s God,” calling it imprecise and a bit confusing.

*Considerations:*

1. The original words of “A Mighty Fortress” by Martin Luther were penned as a paraphrase of Psalm 46. The melody of “A Mighty Fortress” was deliberately chosen for this rendition of Psalm 46, in order to make the connection more obvious and concrete.
2. Although it is not a literal rendition, it is nevertheless faithful to the message of Scripture, since it combines vs. 6 and 9 of the biblical text.
3. The expression “living waters” refers to flowing waters, and is thus an adequate rendition of the word "river" in this psalm.
4. The changes that the churches propose do not significantly improve the faithfulness of the lyrics to Scripture, nor their flow within the melody.
5. Since this psalm is frequently sung, an alternative is warranted.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Psalm 46C - TPH for use by the churches as an alternate to Psalm 46.

## **Psalm 51**

### **Step1: Initial Review**

*Observations:*

1. The surveys and available data show that this is one of the most frequently sung psalms.
2. One accompanist suggested that it might be appropriate to seek an alternate, with a more "upbeat" melody, for stanzas 5-7.
3. The churches submitted 4 alternates for this psalm.

*Considerations:*

1. Psalm 51C – TPH melody (REDHEAD/AJALON) is simple and easy to learn. The lyrics cover the whole psalm and are quite close to the text of Scripture. The archaic pronouns have been updated in Hymn 623 - LUYH but it only includes part of the psalm (Ps 51:1-2, 10-19).
2. The the language of TPH 51C for stanzas 1-4 has been updated, and stanzas 5-8 are taken from the hymnal, *Lift Up Your Hearts*, #623, stanzas 2-5.

*Initial Recommendation:*

1. To add Psalm 51C - TPH, as revised/updated in LUYH 623 (with amended lyrics modified from TPH 51C).

**Step 2: Post Feedback Review**

*Observations:*

1. 36 churches provided feedback, with 17 accepting and 19 rejecting this alternate.
2. Positive feedback:
  - a. Many responses indicated that it is a familiar melody and a beautiful setting of the text. It is also considered singable and easy to learn. One response called it "slightly repetitive, but appropriate for the psalm nonetheless".
  - b. One church stated that Psalm 51 is used often, so an alternative rendition is welcome. One church pointed out some instances of awkward grammar, but the church was still in favour of adding. One church suggested that it be added as a hymn instead of a psalm because of its extensive paraphrasing.
3. Negative feedback:
  - a. A few churches found the melody to be repetitive, monotonous, boring, simplistic, and lacking in majesty, while several churches stated that it is not an improvement on our current melody and that it does not fit the text well.
  - b. Several churches submitted that the text is not close to Scripture and lacks depth, and that much of the content of the Psalm is lost. One church considered it a very weak rendition and that it only loosely met Guideline #8. Another church said the words were acceptable, except for the phrase "I have sinned against your grace," which is confusing, since "we see how one can sin against God's law, but do not see how one can sin against his grace".
  - c. One church considered it unacceptable in that it seems to be unnecessarily reductive in its rendering of the Biblical text.

*Considerations:*

1. This melody is suitable to the words, and it has a simplicity and sombreness that bring out the meaning of the text well. Although it is repetitive, it is not monotonous.
2. Regarding the unclear meaning the words, "I have sinned against your grace" (stanza 2, line 2), the following revision is proposed: "I have sinned despite your grace". This change reflects the fact that David had despised God's rich blessings by his sin with Bathsheba (2 Sam 12:7-9).
3. Although the text abbreviates the Scriptural psalm in places, all the major thoughts and contents of the psalm are represented.
4. A comma should be inserted after "God" in stanza 1, line 1.

*Final Recommendation:*

1. That Synod Guelph 2022 add Psalm 51C - TPH as an alternate, as revised/updated in Hymn 623 - LUYH (with amended lyrics modified from TPH - 51C), including the revision of stanza 2, line 2, and the addition of a comma after the word 'God' in stanza 1, line 1.

Amended stanza 1

*God, be merciful to me, on your grace I rest my plea.*

*Wipe, in your compassion great, my transgression from your slate.*

*Wash me, make me pure within; cleanse, O cleanse me from my sin.*

Amended stanza 2

*My transgression I confess; grief and guilt my soul oppress.*

*I have sinned despite your grace and provoked you to your face.*

*I confess your judgement just; speechless, I your mercy trust.*

## **Psalm 55**

### **Step1: Initial Review**

#### *Observations:*

1. The surveys and available data show that this psalm is infrequently selected for use in the worship services; the ministers' survey attributed this to both the melody and the words.
2. One accompanist noted that the melody may be unfamiliar rather than difficult.
3. The churches submitted 4 alternates for consideration.

#### *Considerations:*

1. Efforts should be made to facilitate the singing of this Psalm, since it is a lament that also speaks powerfully of the betrayal and suffering of Christ and concludes with the well-known verse quoted by Peter in the NT: "Cast all your anxieties on him, because he cares for you" (1 Pet 5:7).
2. One of the submissions from the churches proposed an alternate melody for the lyrics of Psalm 55 in the Book of Praise, noting that, "The Book of Praise contains wonderful lyrics which are faithful and contemporary. We feel that it is desirable to augment the current lyrics with an alternate melody to increase the impact of the lyrics to the heart of the worshipper." The proposed melody has a predictable pattern which makes it relatively easy to learn.

#### *Initial Recommendation:*

1. To add the submitted melody as an alternate melody set to the lyrics of the Book of Praise.

### **Step 2: Post Feedback Review**

#### *Observations:*

1. 37 churches provided feedback, with 15 accepting and 22 rejecting the alternate melody.
2. Positive feedback:
  - a. Several churches were of the opinion that the melody was original, nice, and somewhat easier to learn, and that it matched the somber mood of the text.
3. Negative feedback:
  - a. Several churches who wrote a positive response were still hesitant to recommend the melody. (e.g., "found the tune difficult, strong hesitation to the melody, very difficult and unfamiliar melody").
  - b. Other churches indicated that they considered the melody to be difficult to sing as a congregation, unpredictable, awkward (especially in the last line

with the added measure), and that the congregation didn't learn it easily and would need "excessive training". It was pointed out that there are no rests between any of the lines, so it can be difficult to breathe and sustain the lines throughout the song.

- c. A few churches pointed out that since Psalm 55 is not sung very often and since the lyrics are not a change from the current Book of Praise version, they felt an alternative was unnecessary. One church wondered why the Committee had not recommended Psalm 55 – TPH.

*Considerations:*

1. Many churches wrote in response to the melody. Even the churches who supported the recommendation to add this version were hesitant because they believed the melody to be difficult and awkward to sing as a congregation.
2. Although there was a desire to find another melody, the churches did not find this melody to be easier to sing as a congregation and would not increase the use of Psalm 55.
3. The committee did consider Psalm 55 - TPH, and found that its melody suits the lamenting tone of the Psalm, but there are some odd stanza divisions (e.g., from stanza 4 to stanza 5) and word divisions ("Sheol" in stanza 5, line 3). Further TPH 55 has a very wide vocal range, uncommon endings on line 2 and 4, many eighth notes, and unusual melodic endings in the cadences, all of which would make it challenging to learn.

*Final Recommendation:*

1. To remove the proposed version from the list for consideration by Synod Guelph 2022.

## **Psalm 57**

### **Step1: Initial Review**

*Observations:*

1. The churches submitted 1 alternate for this psalm.
2. Surveys show that this psalm is sung infrequently. Several ministers noted that it was seldom selected due to the unfamiliarity of the melody.
3. One accompanist commented that while the Genevan melody suits the words in the first stanzas, a more upbeat melody for stanzas 4 and 5 would be preferred.

*Considerations:*

1. Crown and Covenant – 57B "O Be Exalted High, O God" is a versification of the second half of the psalm (Ps 57:5-11), set to an upbeat and stately melody (SUNDERLAND), which suits the lyrics.

*Initial Recommendation:*

1. To recommend adding Crown and Covenant – 57B as an alternate.

### **Step 2: Post Feedback Review**

*Observations:*

1. 35 churches provided feedback, with 10 accepting and 26 rejecting this alternate.
2. Positive feedback:
  - a. The tune was considered to be a good alternative.
  - b. Several churches noted that the words were faithful to Scripture and that they cover the text of Psalm 57:5-11 well.
3. Negative feedback:
  - a. Several churches wrote that this melody was difficult for their congregations, especially rhythmically; in particular, the dotted rhythm was difficult for congregations to sing. The melody was described by some as stilted, trivial, lacking in depth, simple, odd, unsuited to the text, choppy, and difficult. Some respondents felt that it did not match the solemnity and reverence of the words.
  - b. Several churches noted that this was an incomplete rendition of the Psalm, and one stated that it therefore violates Guideline #2.
  - c. One church said that the lyrics were ambiguous, while another observed that it was an "odd versification of the text. It seems like there are words missing".

*Considerations:*

1. Although this is an incomplete version of the Psalm, the lyrics are Biblical and sound. The churches did not give substantial or concrete criticisms of the lyrics, and the committee finds it to be a worthwhile alternate rendition of Psalm 57.
2. The SCBP Guidelines state that "Alternate Psalm renditions that communicate the message of the whole Psalm should be preferred over those that are partial." The guideline thus implies that partial renditions are permitted but complete renditions are preferred.
3. Since the proposed alternate would not replace the existing Genevan version, there will continue to be a complete rendition of the Psalm in the Book of Praise. As such, to have an additional rendition of a portion of the psalm is not a violation of the guidelines.
4. The reason for choosing this partial rendition is that the melody suits the joyful conclusion of this psalm. Despite the concerns raised about the melody, the melody is joyful and upbeat, suits the text, and may therefore serve to encourage more frequent use of this psalm.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Crown and Covenant – 57B for use by the churches as an alternate to Psalm 57.

***Psalm 59***

***Step1: Initial Review***

*Observations:*

1. The churches submitted 3 alternates, and one church suggested that the SCBP find another melody for the current Book of Praise lyrics.

2. Several accompanists reported that the Genevan melody was unfamiliar and difficult to sing, and some ministers commented that this psalm was seldom chosen, due in part to its melody and in part to its imprecatory lyrics.

*Considerations:*

1. Psalm 59 – GPH is a somewhat more free but well-crafted rendition of this Psalm, but neither Psalm 59 – GHP nor Psalm 59 – TPH is easy to learn.
2. The melody of Hymn 24 (GRAFËNBERG) would be an appropriate melody for this psalm. Choosing a familiar melody will make it easier for churches to sing the joyful conclusion of this psalm.

*Initial Recommendation:*

1. To add the text of Psalm 58 – GPH, set to the melody of Hymn 24 (GRAFËNBERG) of the Book of Praise.

**Step 2: Post Feedback Review**

*Observations:*

1. 35 churches provided feedback, with 19 accepting and 15 rejecting this alternate.
2. Positive feedback:
  - a. Several churches noted that this is a familiar melody, so it is easily used with the new text.
  - b. One church noted that it was more of a paraphrase of the psalm, since it has only 4 verses, whereas the psalm in the Bible has 17 verses and the Book of Praise version has 8 stanzas. This church appreciated having both as an option. Another church said that the rendition in the Book of Praise is slightly more accurate, but it did not provide examples to substantiate this feedback.
3. Negative feedback:
  - a. One church considered the versification unfaithful to the biblical psalm, noting that, "The versification skips a significant portion of the text and is not faithful to the form of the Psalms, especially the parallelism."
  - b. Several churches did not like that it was incomplete, saying that it was "not as rich as the current psalm" and that "this psalm covers only half of what is said in the Bible version of psalm 59. It is scarce on wording and doesn't bring out the psalm as a whole." One church provided a list of where this version "condensed" the words of Scripture.

*Considerations:*

1. Since the rendition of Psalm 59 in the Book of Praise is infrequently sung, its melody is unfamiliar to many. Many congregations welcomed the addition of an alternate that is set to a melody already familiar from Hymn 24. This alternate can therefore encourage more frequent use of this psalm in the worship service.
2. Criticisms of the proposed text are not weighty enough to withdraw this recommendation. Though it is true that this version condenses the words of Scripture, this mainly pertains to parallelisms. That is to say, the hymn states only once what is repeated with different words in Scripture, and thus, while the text is somewhat abbreviated, its meaning is not changed.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt the lyrics of Psalm 59 – GPH with the melody of Hymn 24 (GRAFËNBERG) for use by the churches as an alternate to Psalm 59.

## **Psalm 60**

### **Step1: Initial Review**

#### *Observations:*

1. The churches submitted 2 alternates for Psalm 60.
2. A number of accompanists noted that the current melody falls prey to "musica ficta," and several ministers reported that they seldom choose this psalm.

#### *Considerations:*

1. The words of Psalm 60 – TPH are the work of the TPH Joint OPC/URCNA committee and are a faithful rendition of the entire psalm.
2. The melody of Psalm 60 – TPH (KATUSHKA) supports both the lament and the triumphant portions of the psalm.

#### *Initial Recommendation:*

1. To propose Psalm 60 – TPH as an alternate to Psalm 60 Book of Praise.

### **Step 2: Post Feedback Review**

#### *Observations:*

1. 36 churches provided feedback, with 15 accepting and 21 rejecting this alternate.
2. Positive feedback:
  - a. Several churches commented that they liked the tune and that they considered it a strong melody.
  - b. Several churches pointed out that the lyrics are a close rendering of the biblical text.
3. Negative feedback:
  - a. Some churches pointed out that they did not consider the Russian tune to be suitable for church music, since it was used by the Russian military. One church pointed out that this melody was used by the Soviet government as a tool for communist propaganda. It stated that, "this had a profound effect on the Hungarian family in our congregation". Several churches considered it to be more difficult than the Genevan melody, citing its large intervals and "jumpy melody".

#### *Considerations:*

1. When the SCBP proposed this alternate psalm, the committee was unaware of its connection to the Russian communist regime. Because of this association with an oppressive regime, the committee no longer considers it to be suitable for worship.

#### *Final Recommendation:*

1. To remove the proposed version of Psalm 60 – TPH from the list for consideration by Synod Guelph 2022.



## **Psalm 63**

### **Step 1: Initial Review**

#### *Observations:*

1. The churches submitted 4 alternates for this psalm.

#### *Considerations:*

1. Psalm 63B – TPH has antiquated language (thy, nought, upholden), but Psalm 63 – GPH is an updated alternative to Psalm 63B – TPH. Psalm 63 – GPH is an abbreviated rendition of the whole psalm, but it is faithful to the text.

#### *Initial Recommendation:*

1. To add Psalm 63 – GPH as an alternate.

### **Step 2: Post Feedback Review**

#### *Observations:*

1. 36 churches provided feedback, with 11 accepting and 25 rejecting this alternate.
2. Positive feedback:
  - a. The churches considered this to be an easy version to learn, and it was familiar to some. One church noted that in the *Lift Up Your Hearts* hymnal, it is set in D Major, which would potentially make it easier to sing.
  - b. The feedback noted that the text follows the wording of the Bible, but “in more of a summary form”. It was considered to be a “balanced representation of what the Bible says.”
3. Negative feedback:
  - a. Some churches called the melody to be boring, simplistic, repetitive, and a poor match for the text. Its 6/8 time signature was regarded as distracting from the text, since its consistent rhythm made it feel like a “gallop,” with a “staccato” effect. Additionally, several churches pointed out that their accompanists did not like the melody.
  - b. Several churches did not consider the text close enough to Scripture, saying that it was a partial/incomplete rendition and that it skipped the parallelisms. One church pointed out that text seems to skip around and does not present the biblical text in order. Another church noted that the words lost the depth of the psalm because of its loose paraphrasing of the text.

#### *Considerations:*

1. There is some abbreviation of the text, as well as some reordering of thoughts, but the text is otherwise faithful to Scripture.
2. This alternate was proposed for purposes of melodic variation, since its Genevan melody is shared with two other psalms.
3. Many churches had issues with the melody, considering it to be trite and unsuitable for worship. Since the melody is CMD, an alternate melody could be sought for this setting if desired.

#### *Final Recommendation:*

1. To remove the proposed version from the list for consideration by Synod Guelph 2022.

## **Psalm 64**

### **Step1: Initial Review**

#### *Observations:*

1. The churches submitted 3 alternates for this psalm.
2. Quite a few ministers mentioned that they rarely selected this psalm, mostly because of its imprecatory content.
3. One accompanist mentioned that it might be worthwhile to seek a more upbeat melody for stanzas 5 and 6 in the Book of Praise.

#### *Considerations:*

1. The melody of Psalm 64 – TPH (SCHMÜCKE DICH) is sufficiently versatile to carry the varying moods of this psalm and is especially suited to its joyful conclusion.
2. The lyrics of Psalm 64 - TPH are a close rendition of the Psalm.

#### *Initial Recommendation:*

1. To add Psalm 64 – TPH as an alternate to Psalm 64.

### **Step 2: Post Feedback Review**

#### *Observations:*

1. 36 churches provided feedback, with 11 accepting and 25 rejecting this alternate.
2. Positive feedback:
  - a. This melody was called a “beautiful, classic melody” by one church. Some churches said that it fit the text well, and while it was unfamiliar, it could be learned. Several of the churches that approved this alternate rendition still mentioned concerns over the perceived difficulty of the tune.
  - b. The churches considered the words to be true to Scripture and a complete and balanced representation of the biblical text.
3. Negative feedback:
  - a. Several churches did not regard this melody as an improvement over the Genevan melody, and some considered the melody to be in the same style as the Genevan melodies. One church noted that this melody was not “intuitive” because of the off-beat rhythms in lines 5 and 6. Some churches found the melody difficult.
  - b. One church mentioned that Hymn 305 - GPH is the original melody and that they would have liked this melody instead.
  - c. Several churches noted that the lyrics do not rhyme, and that it was not ideal because of this.

#### *Considerations:*

1. No major concerns were raised about the text of the psalm, which is close to Scripture.

2. A considerable number of churches rejected this alternate because of its melody. Yet the melody is well suited, especially to the joyful conclusion of this psalm.
3. This is a classic German melody with a steady and stately rhythm. The rhythms of lines 5 and 6 are not more syncopated than the familiar rhythms of the Genevan Psalter.
4. Hymn 305 - GPH has the same melody as TPH 64, with slight alterations in the rhythm to fit the lyrics.
5. This alternate was proposed for purposes of melodic variation since the Genevan melody in the Book of Praise is shared with one other psalm.

*Final Recommendation:*

1. That Synod Guelph 2022 adopt Psalm 64 – TPH for use by the churches as an alternate to Psalm 64.

**PROPOSED HYMNS**

**A HYMN OF GLORY LET US SING**

***Step 1: Initial Review***

TPH 370

Lyrics: The Venerable Bede 673-735

Tune: Lasst Uns Erfreuen

Copyright: Oxford University Press

Observations:

1. According to hymnary.org, variations of this hymn are included in 53 hymnals.
2. It was recommended by one church.
3. It is in the TPH section Ascension of Christ.
4. The tune is familiar to many (same as All Creatures of our God and King).
5. The hymn quotes Acts 1, but Alleluias are interjected – no reference to Alleluia in the Bible passage – nor in some hymnal versions -- a lot of repetition of this word.
6. There may be confusion about holding the longer notes in the last two bars.
7. Stanza 3 gives angels additional words not in Scripture.
8. Stanza 4 has a poetic rendering of Christ's ascension ("portals of the sky").

Considerations:

1. Alleluias interrupt flow of meaning in the stanzas.
2. Other tunes (e.g. Tugwood and Park Street) fit the text without the Alleluias. Park Street is our preferred tune.
3. A different translation (slightly more modern, no archaisms) exists in *Christian Worship: A Lutheran Hymnal* (CW) 171 (1993).

- a. Combining the first two lines of CW's verse 3 with the last two lines of CW's verse 4 produces a good alternative as follows:

To them the shining angels cry,  
"Why stand and gaze upon the sky?  
Hereafter Jesus you shall see  
Returning in great majesty."

4. This CW version also fits the Park Street tune.
5. Book of Praise section "The Lord ascended up on high" includes several hymns with comparable text. See Hymns 39-42.

Initial Recommendation:

1. To add **A Hymn of Glory Let Us Sing**, but use CW's verse 1, verse 2, the above verse as 3, and CW's 5-6 as 4-5 (no alleluias). Use Park Street tune.

Full committee asked the sub-committee to do some more work on this one, including a review of the Alleluias and how they fit in musically. Sub-committee followed up with revised text over email. Renewed conversation the subsequent week: suggestion to alter the rhythm of the first Alleluia to give the longer count (half note) to the 'Al' rather than the "le".

Revised recommendation:

1. To add as indicated under 'Initial Recommendation,' but with amended musical notation on the first Alleluia.

**Step 2: Post Feedback Review**

Churches: 37    Accepted: 12    Rejected: 25(2)\*

Rejected because of text: 7

Rejected because of melody: 18

Rejected for other reasons: 6

Observations:

1. Feedback included many criticisms of the melody as awkward, difficult, repetitive, boring, tricky, challenging, humdrum, and the like; at best, "good" or "okay"
2. Feedback included criticisms that cited the TPH text and not the revised version given to the churches for testing.
3. The church that originally recommended the TPH hymn accepted the version for testing, deeming it "singable," but offered three corrections to / criticisms of the tune (accidental in line 1; fermata; text/tune match of "apostolic").
4. Three of the 12 churches that accepted the hymn nevertheless criticized the tune; one asked for another, more majestic tune to be sought.

5. Feedback included remarks that despite the poor tune, the hymn would augment the ascension theme/section of the Book of Praise; but also remarks that the text duplicated the existing hymn and wasn't necessary.
6. Feedback from 7 churches was positive about the recommendation on the basis of the text.

Considerations:

1. The strongest criticism of the text can be set aside because it addressed the wrong version.
2. SCBP noted in its Considerations that the Book of Praise section "The Lord ascended up on high" includes several hymns with comparable text. See Hymns 39-42.
3. The SCBP chose the Park Street tune to avoid the repetition of "Alleluias" within the stanzas required by the tune in the TPH. The hymns subcommittee had also considered Tugwood but decided in favour of Park Street.
4. While a tune deemed challenging or difficult can be learned through practice, a tune deemed "boring" or "repetitive" will likely seem more so with time.
5. The number of criticisms about the tune considerably outweighs the number of positive remarks about either the tune or the text.
6. There are 2063 tunes with an 8.8.8.8 metre that would fit the text, but the committee does not have time to find the most pleasing/majestic one, nor will the churches have opportunity to test a new tune in the current review period.
7. It is regrettable to lose the text, but Ascension Day does not figure largely in our calendar and so our present hymns on this topic can suffice.

Final Recommendation:

1. To remove **A Hymn of Glory Let Us Sing** as a hymn proposed for inclusion in the Book of Praise.

**A SHOOT WILL SPRING**

***Step 1: Initial Review***

TPH 302

Lyrics: Isaiah 11:1-9, versified

Tune: Immanuel

Copyright: text: OPC/URCNA 2016; tune: Ann Buursma 2014

Observations :

1. According to hymnary.org, this hymn is included in 1 hymnal (TPH).
2. It was recommended by 1 church.
3. It is in the TPH section on the Advent of Christ.
4. The tune is not familiar; it is a modern composition.
5. The text is strong.

6. There is a potential singing challenge in the changed rhythm of line 4, 1<sup>st</sup> measure, as compared to lines 1 and 2, 1<sup>st</sup> measure (an expectation is set up by the repetition but then changed).

Considerations:

1. The hymn is based on Isaiah 11:1-9.
2. The meaning of the text is plain and easy to follow while singing.
3. The Book of Praise Advent section is small (4 hymns), and could therefore use an additional hymn.
4. Of the four Advent hymns with “add” recommendations, this one is lowest in number of recommendations and in ecumenicity.
5. The committee’s musicians concur that the melody could be easily learned; churches can let us know if the singing challenge materializes or not during the testing period.

Initial Recommendation:

1. To add TPH 302 **A Shoot Will Spring from Jesse’s Stump.**

***Step 2: Post Feedback Review***

Churches: 34    Accepted: 11                      Rejected: 23(3)

Rejected because of text: 9

Rejected because of melody: 16

Rejected for other reasons: 5

Observations:

1. The feedback was mixed on both the tune and the text, with the tune drawing considerably more negative responses than the text.
2. One church stated that the tune was challenging but beautiful when learned. Some individuals considered the tune “nice”.
3. The expression “sevenfold energy” was singled out for criticism multiple times. The other criticism of the text (from one church) was its partial (and deemed thus to be inferior) representation of the Isaiah passage.
4. One acceptance of the hymn was accompanied by this comment: “We did not test this song as a congregation, but I believe they would embrace this quite easily.”

Considerations:

1. The SCBP noted in its Considerations: the “committee’s musicians concur the melody could be easily learned; churches can let us know if the singing challenge materializes or not during the testing period.” The committee had a particular melodic variation in mind (see Observation 6 under Initial Review), but no churches commented specifically on it.

2. The negative comments about the tune did not include words like boring, repetitive, humdrum (as for “A Hymn of Glory Let Us Sing”), but rather terms like difficult or challenging. Yet two churches indicated the challenge was overcome with practice. From a musical point of view, the melody is not difficult.
3. The SBCP considered the text strong. The committee considered the expression “sevenfold energy” an appropriate allusion to Revelation 1. Further, the expression is a poetic rendition of Isaiah 11:2, where the Spirit is characterized in seven ways (as reflected in stanza 2).

Final Recommendation:

1. That Synod Guelph 2022 adopt TPH 302 **A Shoot Will Spring from Jesse’s Stump** as an additional hymn for inclusion in the Book of Praise.

### **ABIDE WITH ME**

#### ***Step 1: Initial Review***

TPH 159

Lyrics: Henry F. Lyte 1847

Tune: Eventide

Copyright: none

Observations:

1. According to hymnary.org, this hymn is included in 1470 hymnals.
2. It was recommended by 22 churches.
3. It is part of the TPH section Evening Worship.
4. It’s a familiar hymn, in wide ecumenical use.
5. It shares a place with Amazing Grace as the second most recommended hymn by the churches (after In Christ Alone).

Considerations:

1. The hymn could be compared to Book of Praise Hymns 54 & 55 as well as 65 & 66.
2. It is a much loved hymn, forming a beautiful prayer, faithful to Scripture in its petitions.
3. The very high support from the churches carries some weight.

Initial Recommendation:

1. To add TPH 159 **Abide with Me**

#### ***Step 2: Post Feedback Review***

Churches: 37 Accepted: 31 Rejected: 6(1)

Rejected because of text: 4

Rejected because of melody: 1

Rejected for other reasons: 2

Observations:

1. Feedback included several criticisms of the text as more suited to personal than corporate occasions, as sentimental, and as wrongly expressed (abide *with* rather than abide *in*), and one criticism of the tune as boring.
2. Feedback included several criticisms of the archaic language, especially given the last revision to the Book of Praise.
3. Feedback included many comments on the hymn as beautiful, comforting, well-loved, well-known, faithful and prayerful.

Considerations:

1. The SCBP considered the hymn a beautiful prayer, faithful to Scripture in its petitions.
2. The SCBP noted the hymn's ecumenicity and the high number of churches who initially recommended it for consideration (22 churches, second-highest number of recommendations).
3. The limited number of criticisms and the high number of acceptances with many positive comments indicate overall support in the churches for this recommendation, despite the (valid) comments about the archaisms.
4. Emmanuel means "God with us." Matthew also records Jesus' words, "I am with you always." It is not inappropriate to say "Abide with me"
5. Where a hymn is not copyrighted, it would be good to remove archaisms, if doing so does not create ripple effects in the text that interfere with its "classic" status and common memory.

Final Recommendation:

1. That Synod Guelph adopt TPH 159 **Abide With Me** as an additional hymn for inclusion in the Book of Praise.

### **ALL CREATURES OF OUR GOD AND KING**

#### ***Step 1: Initial Review***

TPH 248/GPH 431

Lyrics: Francis of Assisi 1225

Tune: Lasst Uns Erfreuen

Copyright: Text: 1927 J. Curwen & Sons (admin. G. Schirmer); tune: Oxford University Press

Observations:



1. According to hymnary.org, this hymn is included in 235 hymnals.
2. It was recommended by 13 churches.
3. It is in the TPH section Creation.
4. It is a Trinitarian hymn, theologically sound, based on Psalm 148, and a well-known classic.
5. It has some archaic language. GPH 431 updates the language.

Considerations:

1. The grounding in Psalm 148 is a strength.

Initial Recommendation:

1. To add GPH 431 **All Creatures of Our God and King**.

**Step 2: Post Feedback Review**

Churches: 36 Accepted: 30 Rejected: 6(1)

Rejected because of text: 3

Rejected because of melody: 0

Rejected for other reasons: 3

Observations:

1. The feedback contained some critiques of the text as sentimental (because it contains “too exhaustive a list” of those who praise), repetitive in the hallelujahs, overlapping too much with Psalm 148, and emphasizing creation over the Creator.
2. Feedback included many comments on the hymn as well-known and well-liked; the text as biblical and suitable, beautifully echoing Psalm 148; and the tune as appropriately joyful, grand, majestic.
3. Feedback included a recommendation to further update the language as follows: in stanza 1, line 4, change “Thou” to “O”; in stanza 2, line 1, replace “O rushing wind that art so strong” with “O rushing wind so wild and strong.”
4. Feedback on TPH Psalm 150C, which uses the same tune as All Creatures of our God and King, included a suggestion to shorten the penultimate (second-last) note of the tune.

Considerations:

1. The SCBP considered the hymn’s echo of Psalm 148 a strength. Psalm 148 has an even more “exhaustive” list of all that is called to praise the LORD; sentimentality is not proved by this argument.
2. The SCBP updated some of the language by choosing the GPH version over the TPH version.
3. An adaptation of the penultimate note would require adjusting both the meter/timing of the melody and the supporting harmony. Rather than generating a Book of Praise setting of the hymn, it would be wiser, for the sake of commonality with hymn books of other denominations

(eg. URC), that the Book of Praise maintain the present Williams setting of the hymn. (Note: a more extensive review of this melodic matter can be found in the Psalm 150C recommendation.)

Recommendation:

1. To maintain **All Creatures of Our God and King** with the present melody (but the GPH #431 version, not the TPH #248 pdf mistakenly sent for testing) as a hymn proposed for inclusion in the Book of Praise.

Further Observations:

1. Upon closer review of the wording of GPH 431, it was noted that there were significant wording differences between it and the TPH 248 version (not just updated language) and that some elements of the TPH version might be preferable to the GPH version after all.

Further Considerations:

1. The hymn moves from calling creatures and elements to praise God, to calling humans to praise God. That movement is less clear in 431 GPH because stanza 4 stays with calling “Earth” to “praise God”. The TPH version follows the pattern of Psalm 148.
2. The TPH version maintains the Trinitarian element in the fifth stanza, and is widely known as a strong feature of the original hymn.

Final Recommendation:

1. That Synod Guelph adopt TPH 248/GPH 431 **All Creatures of Our God and King** as an additional hymn for inclusion in the Book of Praise, using stanzas 1-3 of GPH 431, stanza 4 of TPH 248 but updated and slightly modified as below, and stanza 5 of TPH 248. (For ease of reference, the entire proposed text is included below).

1. All creatures of our God and King,  
lift up your voice with us and sing:  
alleluia, alleluia!  
O burning sun with golden beam,  
and shining moon with silver gleam,  
O praise him, O praise him,  
alleluia, alleluia, alleluia!

2. O rushing wind so wild and strong,  
white clouds that sail in heaven along,  
alleluia, alleluia!  
New rising dawn, in praise rejoice,  
you lights of evening, find a voice:  
O praise him, O praise him,  
alleluia, alleluia, alleluia!

3. Cool flowing water, pure and clear,  
make music for your Lord to hear,  
alleluia, alleluia!

Fierce fire, so masterful and bright  
providing us with warmth and light,  
O praise him, O praise him,  
alleluia, alleluia, alleluia!

4. And everyone of tender heart,  
forgiving others, take your part,  
Alleluia, alleluia!  
You who long pain and sorrow bear,  
praise God and on him cast your care,  
O praise him, O praise him,  
alleluia, alleluia, alleluia!

5. Let all things their Creator bless,  
and worship him in humbleness,  
O praise him, alleluia!  
Praise, praise the Father, praise the Son,  
and praise the Spirit, three in one,  
O praise him, O praise him,  
alleluia, alleluia, alleluia!

## **AMAZING GRACE**

### ***Step 1: Initial Review***

TPH 433

Lyrics: John Newton (1-5) 1779

Tune: Amazing Grace

Copyright: none

Observations:

1. According to hymnary.org, this hymn is included in 1296 hymnals.
2. It was recommended by 22 churches.
3. It is in the TPH section Salvation by Grace.
4. It shares a place with Abide with Me as the second most recommended hymn by the churches (after In Christ Alone).
5. It is well-known in our churches, often sung at different events.
6. It is also a widely known classic hymn in Christendom.

Considerations:

1. In the Book of Praise, perhaps only Hymn 28 so directly emphasizes God's free grace.
2. Including it would add ecumenicity to the Book of Praise.
3. The text is theologically sound.

4. The very high support from the churches carries some weight.

Initial Recommendation:

1. To add TPH 433 **Amazing Grace**.

***Step 2: Post Feedback Review***

Churches: 36 Accepted: 26 Rejected: 10(2)

Rejected because of text: 5

Rejected because of melody: 0

Rejected for other reasons: 6

Observations:

1. The feedback included a few comments that the hymn is more suited for (some) individuals than for covenantal, corporate worship, plus a few comments that it is neither Biblical nor Reformed. There was one critique of the expression “within the veil” as obscure.
2. The feedback included many expressions of appreciation for this hymn, describing it as classic, beautiful, focused on God’s grace, Scriptural, Reformed, and well-loved.
3. Some of the positive feedback still included hesitation about the text not representing the experience of many in our churches.
4. Few comments were made about the archaisms, though one suggestion is to change Thro’ to Through in stanza 3, and to eliminate the archaic contractions ‘Twas and ‘Tis.

Considerations:

1. The SCBP noted that in the Book of Praise, perhaps only Hymn 28 so directly emphasizes God’s free grace. The SCBP deemed the hymn theologically sound.
2. The SCBP noted the hymn’s ecumenicity and the high number of churches who initially recommended it for consideration (22 churches, second-highest number of recommendations).
3. It is true that stanza 2, especially, reflects a kind of conversion experience that members of our churches may not have had, but all believers can testify to their experience of God’s grace to them as sinners.
4. “Within the veil” is a reference to being in the presence of God. See Hebrews 6:19.
5. Changing ‘Twas and ‘Tis requires adapting other words as well, which would disrupt the familiarity of these lines. Modernized spelling should be accommodated if the typesetting allows, but it does not so allow in this case.

Final Recommendation:

1. That Synod Guelph adopt TPH 433 **Amazing Grace** as an additional hymn for inclusion in the Book of Praise.

**ANGELS FROM THE REALMS OF GLORY**

### ***Step 1: Initial Review***

TPH 313

Lyrics: James Montgomery 1816, 1825

Tune: Regent Square

Copyright: none

Observations:

1. According to hymnary.org, this hymn is included in 685 hymnals.
2. It was recommended by 2 churches.
3. It is in TPH section: Birth of Christ
4. The tune is familiar and easy to sing.
5. There is some archaic language (a mix of ye and your in the stanzas).
6. "Sages" and "natal star" in stanza 3 may be unfamiliar words.
7. It may not be immediately clear who the "saints before the altar are" (stanza 4)

Considerations:

1. The ye's could be updated without affecting rhyme, but we would then create our own Book of Praise version of this classic hymn, which may not be desirable.
2. Re. "Sages" and "natal star", in the context of the hymn, these words are easily understood.
3. The "'saints before the altar," read across the two lines, points to the Old Testament believers. The meaning is further clarified by the Malachi 3:1 reference in the next two lines (the Lord descends to His temple).
4. Book of Praise section "The Word became incarnate" includes only 3 hymns explicitly about Christ's birth. Of these, Hymn 19 is the Isaiah 9 prophecy, leaving hymns 20-21 (22) as New Testament-based hymns, a relatively small number. TPH 313 could augment this section.

Initial Recommendation:

1. To add TPH 313 **Angels, from the Realms of Glory**

### ***Step 2: Post Feedback Review***

Churches: 33 Accepted: 23 Rejected: 10(2)

Rejected because of text: 3

Rejected because of melody: 1

Rejected for other reasons: 7

Observations:

1. The feedback included much appreciation for this well-known hymn, deemed biblical and meaningful and a welcome addition to Christmas hymns by many.

2. Some respondents rejected the need for more Christmas hymns. Others critiqued the historical present and the duplication of content already in Hymns 15-21 (i.e. “proclamation of Christ as God incarnate”).
3. The use of the same tune as Hymn 7 was deemed a flaw by one respondent and a virtue by another.
4. One respondent suggested replacing the “ye” in stanza 2, line 2 and stanza 3, line 2, with “you”.
5. Four of the 7 other reasons for rejecting were statements applied by those churches to all the hymns (namely, that additions to the Book of Praise aren’t necessary, or that the church in question could not test them).

Considerations:

1. It is true that this hymn overlaps with hymns 15-21 in their general attention to Christ as God incarnate, but the specific content corresponds only to hymns 20-21. The SCBP noted this overlap in its Considerations but deemed the hymn worth inclusion. If memory serves, conversation was particularly favourable to the hymn’s sequencing of angels, shepherds, sages (magi), saints, and all creation as those called to ‘come and worship.’
2. The SCBP discussed use of the historical present on more than one occasion and deemed it an acceptable mode of speaking.
3. The SCBP decided against changing “ye” to “you” so as not to create our own version of this classic hymn. However, further research on Hymnary.org shows several hymnals have changed this pronoun (e.g., the Presbyterian Hymnal, 2013; Lift Up Your Hearts, 2013).

Final Recommendation:

1. That Synod Guelph adopt TPH 313 **Angels from the Realms of Glory** as an additional hymn for inclusion in the Book of Praise, updating the two “ye” pronouns.

**BEFORE THE THRONE OF GOD ABOVE**

***Step 1: Initial Review***

TPH 277

Lyrics: Charitie Bancroft 1863

Tune: Before the throne

Copyright: Tune: 1997 Sovereign Grace Worship (ASCAP) (admin. at CapitolCMGPublishing.com)

Observations:

1. According to hymnary.org, this hymn is included in 49 hymnals.
2. It was recommended by 14 churches.
3. One church recommended against it, without saying why.
4. It is in the TPH section Christ as Priest.

5. It is possible that in verse 2, “sinful soul” may contribute to soul/body duality thinking.

Considerations:

1. In verse 3, the comprehensiveness of “My life” provides balance/context for “sinful soul”; also, “soul” can represent the whole person.
2. The tune is both beautiful and contemporary.
3. The lyrics are theologically sound.

Initial Recommendation:

1. To add TPH 277 **Before the Throne of God Above**

**Step 2: Post Feedback Review**

Churches: 39 Accepted: 23 Rejected: 16(2)

Rejected because of text: 9

Rejected because of melody: 10

Rejected for other reasons: 4

Observations:

1. The feedback was mixed on both the tune and the text.
  - a. Critics of the text described it as unbiblical (i.e. Scripture does not say Jesus is called Love; Scripture says that Jesus sits, not stands, in heaven), individualistic or man-centered or not covenant-focused, and somewhat antiquated (“bid me thence depart”); and critics of the tune called it out of step with the Book of Praise, not suitable for congregational singing, rhythmically repetitive, high in vocal range, and difficult to sing.
  - b. Proponents of the text called it beautiful, rich in theology, worshipful, Reformed, and Scriptural. The tune was described as beautiful, nice, poignant, lovely, and easy to learn.
2. Some text revisions were suggested which would change one “no” response to a “yes”.

Considerations:

1. Both the text and tune of the hymn are copyrighted; no changes can be made to either.
2. Scripture describes Jesus as both sitting and standing in heaven (for the latter, see Acts 7:55; Rev 5:6). It is true that Scripture does not give Love as one of Jesus’ *names*, but the line can be interpreted as a poetic rendition of one of Jesus’ *characteristics*.
3. While the hymn does speak throughout in the first person singular, that does not make it individualistic. Apart from the wide use of the first person singular in many psalms, the apostle Paul also felt free to speak in the first person singular about his faith and his spiritual life and experience – see e.g. Romans 7:7-25, Galatians 6:14, Philippians 3:2-16.
4. It is true that this tune is different from the majority of tunes in the Book of Praise, but not exclusively so (cf. Hymns 1 & 75). The SCBP discussed Principle 9 (“expressive of the Reformed

tradition”) multiple times, yet decided musical difference is not in itself a barrier, if the tune is worthy and can be sung well by a congregation. Several churches report that this tune can be learned well.

5. The vocal range is indeed wider than any of our current tunes (it spans an octave and a fifth instead of the more common octave or octave and a third).

Final Recommendation:

1. That Synod Guelph adopt TPH 277 **Before the Throne of God Above** as an additional hymn for inclusion in the Book of Praise.

### **CHRISTIANS, AWAKE**

#### ***Step 1: Initial Review***

TPH 312/GPH 350

Lyrics: John Byrom 1749

Tune: Yorkshire

Copyright: None

Observations:

1. According to hymnary.org, this hymn is included in 156 hymnals.
2. It was recommended by 2 churches.
3. It is in TPH section: Birth of Christ
4. The tune is well-known.
5. Hymn draws on Luke 2. Stanzas 2-4 cover Luke 2:10-20 (cf. Hymn 21) and stanzas 5-6 offer words of encouragement.
6. “Conspire” in stanza 3 has a different connotation than common today.
7. TPH 312 has six stanzas. GPH 350 has 3 stanzas (stanzas 1, 2 and 5 in TPH 312), and combines some lines from TPH stanzas 5 and 6. These 3 verses work and still provide flow to the hymn.

Considerations:

1. The tune is beautiful and can be easily sung by congregations.
2. GPH 350 is preferable because it avoids repetition and removes the concern about the older connotation of “conspire”.
3. Book of Praise section “The Word became incarnate” includes only 4 hymns explicitly about Christ’s birth. Of these, Hymn 19 is based on the prophecy of Isaiah 9, leaving hymns 20-22 as New Testament-based hymns, a relatively small number. TPH 312 could strengthen this section.

Initial Recommendation:

1. To add GPH 350 **Christians, Awake**



## **Step 2: Post Feedback Review**

Churches: 34 Accepted: 17 Rejected: 17(3)

Rejected because of text: 4

Rejected because of melody: 7

Rejected for other reasons: 9

### Observations:

1. Positive remarks pointed to the hymn's fittingness for Christmas without being one of the more popular carols, its solid and biblical text and joyful tune, its alignment with the guidelines regarding music, and suggested that it is worth learning even though it is new to us.
2. The tune was described as difficult, with 5 respondents/churches criticizing its musical range and high pitch.
3. Four respondents criticized the text as confusing, sentimental and/or unbiblical (specifically, Scripture doesn't say we salute the happy morn; it's universalist to say "saving lost mankind"). A few respondents said the whole is redundant of Hymn 21 and not necessary to add.
4. One observer noted that the GPH has a G as the third note of the tenor line and questioned if the pdf has an error.

### Considerations:

1. Despite the even numerical divide (17/17), in terms of the text of this hymn, there were more positive remarks than negative.
2. Regarding the two criticisms cited above:
  - a. "saving lost mankind" is a general expression akin to John 1:29 (Christ takes away the sin of the world) or John 3:16 (God so loved the world); it does not imply universal salvation.
  - b. "salute the happy morn" is a poetic expression meaning "greet the joyful day" -- poetic expressions abound in the psalms and elsewhere in Scripture. The committee has deemed poetic expressions suitable when the meaning is clear.
3. The musical range is indeed wider than the standard octave: it is an octave and a third, ranging from middle C to upper E. This is the same range as Hymn 32, but "Christians, Awake" reaches the upper E three times instead of once. However, the stepwise nature of the tune aids in reaching the upper notes, and the tune is not itself challenging. Local musicians can transpose to B-flat, but the more familiar key would be C (as is). There are no alternative settings on hymnary.org. (Note: this same tune is proposed as an alternate for Psalm 145.)
4. The third note of the tenor line appears to be an error.

### Final Recommendation:

1. That Synod Guelph 2022 adopt GPH 350 **Christians, Awake** as an additional hymn for inclusion in the Book of Praise, correcting the third note of the tenor line, from A to G..

## **COME, BEHOLD THE WONDROUS MYSTERY**

### ***Step 1: Initial Review***

TEXT and MUSIC: Matt Papa, Matt Boswell, and Michael Bleecker

Copyright: 2013 Love Your Enemies Publishing

Observations:

1. This is a beautiful advent hymn with a description of the entire story of Christ's redemptive work, with solid lyrics throughout, though some repetition.
2. The tune is simple, easy to sing (also for children), and suits the lyrics, but may be repetitive.

Considerations:

1. The lyrics are Scripturally sound.
2. Keyboard scores are available.
3. The dotted rhythm of "mystery" may be a slight challenge to sing, but cannot be amended because of copyright.

Initial Recommendation:

1. To add **Come, Behold the Wondrous Mystery**

### ***Step 2: Post Feedback Review***

Churches: 36 Accepted: 17 Rejected: 19(2)

Rejected because of text: 6

Rejected because of melody: 8

Rejected for other reasons: 8

Observations:

1. The feedback was quite supportive of the text (even among those who spoke against inclusion of this hymn), except for 11 criticisms (3 from one church) of the line "slain by death the God of life" in stanza 4, first line, since God cannot die. The term "condescension" was also criticized by a few as out-of-date for the intended meaning.
2. The tune was both appreciated and criticized: appreciated as singable, in a comfortable range, reflective, and beautiful; criticized as repetitive and boring, rhythmically not suited for the Book of Praise, uninspiring, not likely to stand the test of time, and poorly suited for an organ.

Considerations:

1. Some of the responses to the tune are more subjective than others. The most factual observation – the melodic repetition – produced different responses, as boring and as aiding reflection. It is hard to be conclusive here.

2. The meaning of “condescended” in this hymn is no longer common but cannot be considered out of usage, since it is used in a hymn written in 2013. One might say that an older meaning is here returned to usage.
3. There is no remedy for the choice of “slain by death the God of life” where the authors might have written something other than “God” to communicate the meaning. Eleven criticisms of the same line of text, arising out of nine churches, is an unusually high number in the feedback, representing a widespread concern even among those whose love for the hymn makes them want to include it in the Book of Praise.
4. The hymn is copyrighted, so no changes can be made without permission. We do not have time to ask the authors or copyright holders for permission to revise one word.

Final Recommendation:

1. To remove **Come, Behold the Wondrous Mystery** as a hymn proposed for inclusion in the Book of Praise.
2. If more time is given, Synod could give permission to the committee to see whether copyright holders would allow “slain by death the God of life” to be changed to “slain by death the Fount of life” or “slain by death the Lord of life”. If this change would be permitted by the copyright holders, we recommend that Synod consider adopting **Come, Behold the Wondrous Mystery** as an additional hymn for inclusion in the Book of Praise.

**COME, THOU ALMIGHTY KING**

***Step 1: Initial Review***

TPH 212

Lyrics: Anonymous 1757

Tune: Trinity (Italian Hymn)

Copyright: none

Observations:

1. According to hymnary.org, this hymn is included in 635 hymnals.
2. It was recommended by 14 churches.
3. It is in TPH section: The Trinity
4. The tune is easy to sing.
5. It is a well-known hymn.
6. There are some archaisms.

Considerations:

1. The hymn could be used in different places in the worship service.

2. Committee discussion: stanza 4 “to the great One in Three” -- is the meaning clear or should it be “great Three in One”? The clear meaning of the expression is that God is One God in three Persons, as in Book of Praise Hymn 5.
3. Book of Praise section “We praise you, Father, Son and Holy Spirit” has several hymns on the Trinity (beyond the Creeds) – specifically, hymns 4-9. The last two are short doxologies, so it may be fair to say the Book of Praise has only four hymns on the Trinity.

Initial Recommendation:

1. To add TPH 212 **Come, Thou Almighty King**.

**Step 2: Post Feedback Review**

Churches: 35 Accepted: 26 Rejected: 9(1)

Rejected because of text: 6

Rejected because of melody: 2

Rejected for other reasons: 3

Observations:

1. The feedback included many positive remarks about the text (classic, Trinitarian, wonderful for someone who has joined CanRef from another denomination, praise-inspiring, textually rich, fitting for worship, doxological, solid), though mixed with some criticism of the archaisms. The tune was described as beautiful, familiar, fitting to the text, triumphant, and easy to learn/sing.
2. Several respondents said the hymn did not add to what we already have in the Book of Praise.
3. One church/committee that declined the hymn provided an alternate version of the text, removing archaisms and providing new lines for most of stanza 2.

Considerations:

1. The church that submitted new lines for stanza 2 did not explain why those lines were better, nor what was unsatisfactory with the current lines.
2. Where a hymn is not copyrighted, it would be good to remove archaisms, if doing so does not create ripple effects in the text that interfere with its “classic” status or common memory.
3. Archaisms can be removed in this hymn as follows:

Come, O Almighty King!

1 Come, **O** almighty King,  
 Help us **your** name to sing;  
 Help us to praise;  
 Father all-glorious,  
**In all** victorious,

[in place of *O'er all victorious*]

Come and reign over us,  
Ancient of Days.

2 Come, **O** incarnate Word,  
Gird on **your** mighty sword;  
Scatter **your** foes.  
Let **your** almighty aid  
Our sure defense be made,  
Our souls on **you** be stayed,  
**Your** wonders show.

3 Come, holy Comforter,  
**Your** sacred witness bear  
In this glad hour!  
**You who almighty are;** [in place of *Thou who almighty art*]  
Rule now in every heart;  
Never from us depart,  
Spirit of power.

4 To the great One in Three  
Eternal praises be  
**For** evermore! [in place of *Hence evermore*]  
**Your** sovereign majesty  
May we in glory see  
And to eternity  
Love and adore.

Final Recommendation:

1. That Synod Guelph 2022 adopt TPH 212 **Come, Thou Almighty King**, as an additional hymn for inclusion in the Book of Praise, with the text revisions given above.

### **COME, THOU FOUNT OF EVERY BLESSING**

#### ***Step 1: Initial Review***

TPH 429

Lyrics: Robert Robinson 1758

Tune: Nettleton

Copyright: none

Observations:

1. According to hymnary.org, this hymn is included in 2030 hymnals (second highest count of all the hymns reviewed).
2. It was recommended by 20 churches.

3. It is in TPH section Salvation by Grace
4. It is a well-known hymn about wrestling with sin and about sanctification.
5. The tune is also well-known and easy to sing.
6. There are archaisms.
7. The hymn shares a place as third most recommended hymn by the churches, with Crown Him with Many Crowns.

Considerations:

1. Including this hymn would add ecumenicity to the Book of Praise.
2. The high support from the churches carries some weight.
3. It expresses suitable praise and prayer about salvation by grace. In the Book of Praise, perhaps only Hymn 28 so directly emphasizes God's free grace.
4. In full committee, discussion ensued on many of the phrases in the song, whether or not they are too poetic or difficult to understand; eventual agreement that all such phrases either are understandable or can be explained without much difficulty.

Initial Recommendation:

1. To add TPH 429 **Come, Thou Fount of Every Blessing**

**Step 2: Post Feedback Review**

Churches: 37 Accepted: 25 Rejected: 12(2)

Rejected because of text: 8

Rejected because of melody: 1

Rejected for other reasons: 5

Observations:

1. The feedback included many accolades for the melody. The one rejection because of melody was not accompanied with an explanation.
2. Those who rejected the text did so because of archaic language (hither, thy, contractions) and some unclear meaning (melodious sonnet, flaming tongues, fixed upon the mount). One respondent described "Here's my heart, Lord, take and seal it" as Arminian. Another described the hymn as too emotional and I-focused.

Considerations:

1. The committee discussed some of the same expressions in the hymn as some of the respondents did and decided to include the hymn. The criticisms provided do not seem weightier than those the committee had already worked through.
  - a. "Here's my heart, Lord, take and seal it" is akin to John Calvin's motto, "I offer you my heart, promptly and sincerely." See also Psalm 51:17, which speaks of a heart of sacrifice.
  - b. A "melodious sonnet" is a poetic expression for a melodious poem, or song.

- c. “Flaming tongues above” refers to angels’ singing. Psalm 104:4 states “his ministers, a flaming fire.” Hence it is not unscriptural to refer to angels as flames of fire.

2. The archaic language can be updated as follows:

<p>Come Thou fount of ev’ry blessing Tune my heart to sing Thy grace Streams of mercy never ceasing Call for songs of loudest praise Teach me some melodious sonnet Sung by flaming tongues above Praise the mount, I’m fixed upon it Mount of God’s unchanging love</p> <p>Here I raise my Ebenezer Hither by Thy help I’m come And I hope by Thy good pleasure Safely to arrive at home Jesus sought me when a stranger Wand’ring from the fold of God He to rescue me from danger Interposed His precious blood</p> <p>Oh to grace how great a debtor Daily I’m constrained to be Let that grace now like a fetter Bind my wand’ring heart to thee Prone to wander – Lord, I feel it – Prone to leave the God I love Here’s my heart, O take and seal it, Seal it for thy courts above</p>	<p>Come, <b>O</b> fount of <b>every</b> blessing Tune my heart to sing <b>your</b> grace Streams of mercy never ceasing Call for songs of loudest praise Teach me some melodious sonnet Sung by flaming tongues above Praise the mount, I’m fixed upon it, Mount of God’s unchanging love</p> <p>Here I raise my Ebenezer <b>Here by your great</b> help I've come And I hope by <b>your</b> good pleasure Safely to arrive at home Jesus sought me when a stranger <b>Wandering</b> from the fold of God He to rescue me from danger Interposed His precious blood</p> <p>Oh to grace how great a debtor <b>I am every day anew</b> Let that grace now like a fetter Bind my <b>wandering</b> heart to <b>you</b> Prone to wander – Lord, I feel it – Prone to leave the God I love Here’s my heart, O take and seal it, Seal it for <b>your</b> courts above</p>
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Final Recommendation:

1. That Synod Guelph 2022 adopt TPH 429 **Come, Thou [O] Fount of Every Blessing** (either the classic or the updated version) as an additional hymn for inclusion in the Book of Praise.

**COME, THOU LONG-EXPECTED JESUS**

***Step 1: Initial Review***

TPH 300

Lyrics: Charles Wesley (1,4) 1744. Mark E. Hunt (2-3) 1978

Tune: Hyfrydol

Copyright: text of stanzas 2 and 3: 1978 InterVarsity Christian Fellowship

Observations:

1. According to hymnary.org, this hymn is included in 687 hymnals.
2. It was recommended by 15 churches.
3. It is in TPH section The Advent of Christ
4. It includes some archaic language.
5. It contains some sentimentalism: are we expecting Christ to come again as a baby?
6. The Book of Praise Advent section is small (4 hymns). Of four Advent hymns with “add” recommendations, this one is second in number of recommendations from the churches and in ecumenicity.
7. There are 2 versions on hymnary.org with 2 verses (without archaisms).

Considerations:

1. The question about Christ coming again as baby already exists in O come O come Immanuel, which is in Book of Praise (Hymn 16); i.e. this hymn cannot be rejected on that ground alone.
2. This hymn could augment the Book of Praise in the Advent category.
3. The hymn was supported by many of our churches.
4. Only stanzas 1 and 4 are original to Wesley. We would not be dividing the original hymn if we omit stanzas 2 & 3. A further benefit is that stanzas 1 and 4 are in the public domain.
5. Archaisms are present in other hymns already recommended to add, and given the challenge of typesetting a revised text or of finding a score without text included (so that text could be presented alternately), it would be better not to revise the text.

Initial Recommendation:

1. To add TPH 300 **Come, Thou Long-Expected Jesus** (stanzas 1 & 4)

**Step 2: Post Feedback Review**

Churches: 35 Accepted: 27 Rejected: 8(2) Date: Aug 12

Rejected because of text: 3

Rejected because of melody: 1

Rejected for other reasons: 6

Observations:

1. The feedback included many positive comments about the hymn’s familiarity, strong text or theme, welcome addition to Advent section, and easy/pleasant tune.
2. The feedback included criticism based on the fact that the hymn’s author, Charles Wesley, was Arminian, and that there are some archaic words. Calling Jesus the “dear Desire” was deemed unbiblical, and it was suggested that there is overlap between the content of this hymn and others already in the Book of Praise.

Considerations:



1. No examples were provided to show that the content of this hymn overlaps with that of other hymns already in the Book of Praise.
2. It is important to be mindful of the theological position of a hymn’s author, but its text should be judged on its own merit.
3. The SCBP noted in its Considerations that the current section of Advent hymns is small (4).
4. The criticism about calling Jesus the “dear Desire” of the nations may be valid: it appears that Wesley based his expression “Desire of every nation” on Haggai 2:7. According to the note to this verse in the NIV Biblical Theology Study Bible, the Hebrew syntax and context argue against an interpretation of this expression as referring to the Messiah; more likely, it refers to material wealth. Given that the NT does not allude to this part of the verse and that commentators now doubt the connection between “desire” in Haggai 2:7 and “Christ,” it is better to adopt a different wording.

Version presented for testing:	Slightly revised text:
Come <b>thou</b> long-expected Jesus Born to set <b>thy</b> people free From our fears and sins release us <b>Let us find our rest in thee.</b> <b>Israel’s</b> strength and consolation <b>Hope of all the earth thou art.</b> <b>Dear Desire</b> of every nation Joy of every longing heart.	Come, <b>O</b> long expected Jesus, Born to set <b>your</b> people free. From our fears and sins release us; <b>Christ, in you our rest shall be.</b> Israel’s strength and consolation, <b>Come salvation to impart;</b> <b>Bring your hope to</b> every nation Joy <b>to</b> every longing heart.
Born <b>thy</b> people to deliver Born a child and yet a king Born to reign in us forever Now <b>thy</b> gracious kingdom bring. By <b>thine</b> own eternal Spirit Rule in all our hearts alone. By <b>thine</b> all-sufficient merit Raise us to <b>thy</b> glorious throne.	Born <b>your</b> people to deliver, Born a child and yet a king Born to reign in us forever Born <b>your</b> gracious realm to bring. By <b>your</b> own eternal Spirit Rule in all our hearts alone. By <b>your</b> all-sufficient merit Raise us to <b>your</b> glorious throne.

Final Recommendation:

1. That Synod Guelph 2022 adopt TPH 300 **Come, Thou [O] Long-Expected Jesus as an additional hymn for inclusion in the Book of Praise**, using the slightly revised text above.

**IN CHRIST ALONE**

***Step 1: Initial Review***

TPH 265

Lyrics: Keith Getty/Stuart Townend 2002

Tune: In Christ Alone

Copyright: 2002, Thankyou Music (KWY) (PRS) (admin. Worldwide at CapitolCMGPublishing.com).

Observations:

1. It is included in 23 hymnals, according to hymnary.org.
2. It was recommended by 24 churches.
3. It is in TPH section: Christ the Only Mediator and Redeemer.
4. It is a very familiar hymn
5. It is easy to sing
6. This was the hymn most recommended by the churches.

Considerations:

1. Its content is well-represented in Book of Praise across the sections on Christ's activity.
2. It has a beautiful message of comfort, and is used often already.
3. Very high support from the churches carries some weight.

Initial recommendation:

1. To add TPH 265 **In Christ Alone**

**Step 2: Post-Feedback Review**

Churches: 37 Accepted: 27 Rejected: 10 (3)

Rejected because of text: 2

Rejected because of melody: 5

Rejected for other reasons: 5

Observations:

1. Feedback included many positive remarks about the content of this hymn, as a hymn of praise, faith and hope, celebrating the confidence we may have in Christ.
2. Feedback included remarks on the difficulty of the melody (wide range, rhythms, "jumpiness") for congregational worship, and for organ accompaniment.
3. Feedback included remarks suggesting that the text of the hymn is sentimental (contrary to Guideline 7) and individualistic (contrary to Guideline 9).
4. Feedback included a suggestion that the copyright status of the hymn makes consideration of adding it to the Book of Praise moot.

Considerations:

1. While the melody does feature a wide range, and some challenges with respect to rhythms, it is not in itself unsuitable for use in congregational worship of the Lord. The popularity and frequent use of the hymn among the churches suggests that whatever challenges are posed by the melody, this hymn can be used to the edification of the congregation. In Christ Alone was the hymn most recommended by the churches.
2. The melody is not in itself unsuitable for use in congregational worship of the Lord.

3. The suggestion is made that the hymn is “sentimental”, but no example of sentimentalism is provided.
4. While the hymn does speak throughout in the first person singular, that does not make it “individualistic”. Apart from the wide use of the first person singular in many psalms, the apostle Paul also felt free to speak in the first person singular about his faith and his spiritual life and experience – see e.g. Romans 7:7-25, Galatians 6:14, Philippians 3:2-16.
5. The concern about copyright and the use of this hymn will be addressed via CCLI.

Final Recommendation:

1. That Synod Guelph 2022 adopt TPH 265 **In Christ Alone** as an additional hymn for inclusion in the Book of Praise.

### **JOY TO THE WORLD! THE LORD IS COME**

#### ***Step 1: Initial Review***

TPH 299

Lyrics: Isaac Watts 1719

Tune: Antioch

Copyright: none

Observations:

1. According to hymnary.org, it is included in 1709 hymnals.
2. It was recommended by 16 churches.
3. It is included in TPH section: The Advent of Christ.
4. Its text is based on Psalm 98.
5. It is a well known, classic Christmas carol.
6. Verse 4 “make the nations prove the glories” has an older connotation of “prove.”

Considerations:

1. One could substitute another word for “prove,” but this song is so well-known already, it’s not likely to cause confusion or questioning; an edit would put the hymn out of step with majority of Christian churches that use the text as is.
2. Including this classic hymn could add ecumenicity to the Book of Praise.
3. The Advent section in the Book of Praise is small (4 hymns).
4. Of four Advent songs with “add” recommendation, this one was the most recommended by the churches and is most widely sung.

Initial recommendation:

1. To add TPH 299 **Joy to the World! The Lord Is Come**

#### ***Step 2: Post-Feedback Review***

Churches: 34 Accepted: 27 Rejected: 7 (2)

Rejected because of text: 0

Rejected because of melody: 0

Rejected for other reasons: 7

Observations:

1. Feedback noted that this is a familiar hymn, based on Scripture, calling all the world to rejoice in the coming and kingship of our Saviour.
2. Feedback included remarks suggesting that this hymn has a joyful tune, well-suited to its message.
3. Feedback included remarks to the effect that this is not a hymn, but a Christmas carol, and that we have enough Christmas songs.
4. Feedback on the melody of this hymn included a remark that the tune starts high.
5. Feedback on the text of this hymn included a suggestion that stanza 1, lines 1-2 can be improved by replacing the antiquated auxiliary verb “is” with “has” and changing “Let earth receive” to “The earth received” and in stanza 3, “comes” should be changed to “came”.

Considerations:

1. While there were a few suggestions to change certain words, there were no objections in principle to either the melody or the text of this hymn, nor suggestions that this hymn violated any of the Principles and Guidelines adopted by GS Chatham.
2. Though the tune does start on a high note, the tune is well-suited to the occasion, and familiar enough that this will not be an obstacle for congregational singing.
3. The practice of singing about past events as if they are occurring today is a device characterized as “the historic present”, and is considered legitimate usage. The vivid recollection of past events is also found in Scripture, as for example in the Song of Moses and Miriam in Exodus 15.
4. “Joy to the World” is a classic Christmas hymn, based on Psalm 98, entirely appropriate to the celebration of Christ’s birth, and sung widely in the Christian church.

Final Recommendation:

1. Synod Guelph 2022 adopt TPH 299 **Joy to the World! The Lord Is Come** as an additional hymn for inclusion in the Book of Praise.

### **LET ALL THINGS NOW LIVING**

#### ***Step 1: Initial Review***

TPH 254

Lyrics: Katherine K. Davis 1939

Tune: Ash Grove

Copyright: Text: 1939, 1966, E. C. Schirmer Music Co.

Observations:

1. According to hymnary.org, it is included in 49 hymnals.
2. It was recommended by 15 churches.
3. The TPH includes it in the section on Creation.
4. It is a very popular hymn.

5. It is easy to sing and has a good tune.

Considerations:

1. This is a suitable hymn of praise and thanksgiving to the God of creation.
2. In the section “We praise you, Father, Son, and Holy Spirit” of the Book of Praise, only Hymn 4 addresses God the Father as Creator. In the section “Praise to the Lord, the Almighty,” Hymns 77, 78 and 80 do so as well. However, these are all relatively brief. TPH 254 could therefore enhance the Book of Praise with regard to this topic of praise.

Initial recommendation:

1. To add TPH 254 **Let All Things Now Living**

**Step 2: Post-Feedback Review**

Churches: 35 Accepted: 28 Rejected: 7 (3)

Rejected because of text: 1

Rejected because of melody: 0

Rejected for other reasons: 6

Observations:

1. Feedback included many positive remarks about the beauty of both the text and the tune of this hymn. The lyrics were described as “faithful to Scripture”.
2. Feedback included no negative remarks with respect to the melody or the text of this hymn. In fact, the churches which rejected this hymn made only positive remarks on both.
3. Reasons for rejecting the hymn seemed to focus on the fact that it was not based on any particular Bible passage and that it featured themes well covered by the Psalms.
4. The committee originally recommended that this hymn be included because it would add to the relatively small number of hymns speaking of God as Creator.
5. Feedback included a suggestion that the copyright status of the hymn makes consideration of it moot. There are hymns in the current collection of hymns in the Book of Praise which do not have a specific textual basis, e.g. Hymn 83.

Considerations:

1. There were no objections to the melody or text of this hymn, nor was it suggested that it violates any of the Principles and Guidelines adopted by GS Chatham.
2. In itself, the lack of a specific textual basis for a hymn has not been seen as a reason to reject it. The lyrics and the message of the hymn are in full accord with Scripture.
3. The concern about copyright and the use of this hymn will be addressed via CCLI.

Final Recommendation:

1. That Synod Guelph 2022 adopt TPH 254 **Let All Things Now Living** as an additional hymn for inclusion in the Book of Praise.

## **MAN OF SORROWS, WHAT A NAME!**

### ***Step 1: Initial Review***

TPH 352

Text: Philip P. Bliss 1875

Tune: Hallelujah! What a Savior

Copyright: none

Observations:

1. According to hymnary.org, it is included in 287 hymnals.
2. It was recommended by 11 churches.
3. The TPH includes it in its section, The Passion and Atoning Death of Christ.
4. Its text is strong.
5. It has a well known tune and is easy to sing.
6. Its tune was written specifically for this song.
7. All stanzas conclude with same phrase.

Considerations:

1. The topic of a “Man of sorrows” is represented in Hymns 23 and 24 of the Book of Praise (found under “The Word Became Incarnate”), but especially in Hymn 25 in the section, “Christ Jesus Full Atonement Made.”
2. The musical ending on the dominant rather than the tonic does not present problems in singing.

Initial recommendation:

1. To add TPH 352 **Man of Sorrows! What a Name**

### ***Step 2: Post-Feedback Review***

Churches: 35 Accepted: 20 Rejected: 15 (4)

Rejected because of text: 4

Rejected because of melody: 7

Rejected for other reasons: 8

Observations:

1. Feedback noted the clear gospel message of this hymn, and suggested that this would be a worthy addition to the songs in the Book of Praise about the suffering and atoning death of Christ.
2. Feedback on the melody of this hymn included several critical remarks, especially because it does not end on the tonic. To some, that made the tune seem strange and unfinished.
3. Feedback on the text of this hymn suggested that repetition of the phrase “Hallelujah, what a Savior” detracted from the sense of the significance of the suffering of Christ.
4. Feedback on the text raised a question about the use of the word “vile”, and suggested using the wording found in GPH 482: “Guilty, helpless, lost were we”.

Considerations:

1. In our original discussion about the melody of Man of Sorrows, we concluded that the “musical ending on the dominant rather than the tonic does not present problems in singing”.
2. There were no suggestions that this hymn violates any of the Principles and Guidelines adopted by GS Chatham.
3. The repetition of the phrase “Hallelujah, what a Saviour!” at the end of each stanza encourages a thankful and worshipful response to the suffering of Christ.
4. This hymn would indeed be a worthy addition to the section “Christ Jesus Full Atonement Made” in the Book of Praise.
5. The wording of the first line of the 3<sup>rd</sup> stanza of GPH 482, i.e. “Guilty, helpless, lost were we” is preferable. The revised stanza would be as follows:

Guilty, helpless, lost were we;  
spotless Lamb of God was he,  
Full atonement! Can it be?  
Hallelujah, what a Savior!

Final Recommendation:

1. That Synod Guelph 2022 adopt TPH 352 Man of Sorrows! What a Name as an additional hymn for inclusion in the Book of Praise, replacing the opening words of stanza 3 of TPH 325 with the opening words of stanza 3 of GPH 482, as shown above.

**MAY THE MIND OF CHRIST MY SAVIOUR**

***Step 1: Initial Review***

TPH 488

Lyrics: Kate B. Wilkinson 1925

Tune: St. Leonards

Copyright: none

Observations:

1. It is included in 54 hymnals, according to hymnary.org.
2. It was recommended by 11 churches.
3. The TPH includes it in its section on Hope.
4. Its tune is easy to learn.
5. It has a beautiful text, expressing the Christian life with Biblical expressions.
6. Stanzas 1 and 2 refer to Colossians 3, and stanza 5 to Hebrews 12.

Considerations:

1. Hymn 43 speaks of “running to complete the race,” while Hymn 74:1 refers to our inward renewal, but there are not many other hymns on this topic in the Book of Praise.
2. This is one of two hymns being recommended to the churches that are prayers about daily walking the Christian life (the other is TPH 538 “Take My Life and Let It Be”).

Initial recommendation:

1. To add TPH 488 **May the Mind of Christ, My Saviour**

**Step 2: Post-Feedback Review**

Churches: 30 Accepted: 15 Rejected: 15 (3)

Rejected because of text: 9

Rejected because of melody: 7

Rejected for other reasons: 6

Observations:

1. Feedback noted the prayerful tone, and Scriptural content of this hymn. The tune was considered to be quite well suited to the text.
2. Feedback on the melody of this hymn included mixed assessments of its quality, and difficulty, with some suggesting that it violates Guideline 11 of the Principles and Guidelines adopted by GS Chatham.
3. Feedback on the text of this hymn included many remarks suggesting that it is individualistic and self-centred, violating Guideline 7 of the Principles and Guidelines adopted by GS Chatham.
4. Feedback on the text also suggested that we do not have the mind, but rather, the Spirit of Christ, and that it reflected pride and optimism about our fallen condition, violating Guideline 9 of the Principles and Guidelines.
5. Feedback on the text also suggested that the language was archaic, violating Guideline 2 of the Principles and Guidelines.
6. Concern was expressed that the word, *self-abasing*, could be problematic for persons suffering with depression or low self-esteem.
7. Concern was expressed about the clarity of the reference in the sixth stanza to “the channel”; i.e. And may they forget the channel, Seeing only Him
8. It was suggested that contractions (“pow'r”, “ev'rything”) be expanded: *power, everything*, in keeping with the usage in the Book of Praise.
9. It was suggested that the hymn would come to a stronger conclusion if the final stanza is deleted.

Considerations:

1. The committee itself did not find the tune unsuitable for congregational singing. While the tune may have seemed difficult because of its unfamiliarity, it is not difficult in itself.
2. In Philippians 2:5, Paul commands us to have the mind of love and humility, which is ours in Christ. In I Corinthians 2:16, Paul writes that because we have the Spirit of Christ, we have the mind of Christ. In II Corinthians 5:14, he writes, “The love of Christ controls us.” In Ephesians 3:7, 16, and 20, Paul speaks about the power of God at work in us. In Colossians 3:15 and 16, he says, “Let the peace of Christ rule in your hearts”, and, “Let the word of Christ dwell in you richly.” The thought of the believer being abased, so that Christ may be exalted is found, for example, in II Corinthians 4:7f. In Hebrews 12:1, it says, “Let us run with endurance the race that



is set before us.” In other words, the thoughts expressed in this hymn are Biblical, and appropriate.

3. To pray for these things is precisely the opposite of self-centredness. This prayer could not be sincerely offered by a person living in a “fallen condition”, but only by a genuine believer in Jesus Christ. In our original consideration of this hymn, we noted that it was one of only two proposed hymns that spoke explicitly about the daily Christian walk of life.
4. The hymn does speak throughout in the first person singular. However, that does not make it “individualistic”. Apart from the wide use of the first person singular in many psalms, the apostle Paul also felt free to speak in the first person singular about his faith and his spiritual life and experience: see, e.g., Romans 7:7-25, Galatians 6:14, and Philippians 3:2-16.
5. While the suggestion was made that the text is archaic, no example was provided.
6. It is worth considering the suggestions that we change the first-person pronouns from singular to plural, and expand the contracted words, “pow’r” and “ev’rything”.
7. The word, “channel” in the sixth stanza refers to the witnessing believer. It may not be immediately clear, but the thought is appropriate. Finding a synonymous expression is difficult.
8. An equal number of churches approved and rejected this hymn: 15 and 15. Three of the churches which voted to reject it, however, gave no reason for doing so.

Recommendation:

1. That Synod Guelph 2022 adopt TPH 488 **May the Mind of Christ, My Saviour** as an additional hymn for inclusion in the Book of Praise, expanding the contracted words (“pow’r”, “ev’rything”) to “power” and “everything”.

### **MY LORD, I DID NOT CHOOSE YOU (TPH: ‘TIS NOT THAT I DID CHOOSE THEE)**

#### ***Step 1: Initial Review***

TPH 428/GPH 496

Lyrics: Josiah Conder 1836

Tune: Calcutta

Copyright: none

Observations:

1. It is included in 72 hymnals, according to hymnary.org.
2. It was recommended by 10 churches.
3. The TPH includes it in its section on Election.
4. It has a familiar tune and is easy to sing.
5. There are archaisms in TPH 428.
6. The topic of election is not often represented in hymns.

Considerations:

1. The topic of election is underrepresented in the Book of Praise. See Hymn 52:2 for one direct reference.
2. GPH 496 eliminates the archaisms.

Initial recommendation:

1. To add GPH 496 **My Lord, I Did Not Choose You**

**Step 2: Post-Feedback Review**

Churches: 29 Accepted: 17 Rejected: 12 (3)

Rejected because of text: 6

Rejected because of melody: 6

Rejected for other reasons: 5

Observations:

1. Feedback on the melody of this hymn was mixed: while some considered it “good”, others suggested that the melody is “boring”, especially the first half. Many noted that the melody will be easy to learn and to sing.
2. Quite a few congregations noted with appreciation that this hymn speaks about election.
3. Feedback on the text also included remarks that suggested that the topic of election is sufficiently addressed in the Book of Praise, that the hymn misses a contrast with the “old self”, and that the thought that grace “taught my opening mind” may not be a Biblical one.

Considerations:

1. There were no objections to the melody or text of this hymn that made reference to any of the Principles and Guidelines adopted by GS Chatham.
2. Election is a clear and significant teaching of Scripture, and a central tenet of the Reformed faith. Though one church suggested that election is sufficiently addressed in the Book of Praise, several churches and the committee agreed that the topic of election is in fact under-represented in the Book of Praise. With respect to the current hymns, only Hymn 52:2 contains an explicit reference.
3. A reference to the ongoing struggle with the “old self” is not needed in order for this hymn to be considered worthy of inclusion in the Book of Praise.
4. The notion of being taught (trained) by God’s grace is Biblical. Titus 2:12 speaks about how God’s grace “trains” believers, and in Canons of Dort ch. III/IV, Art. 11, we confess that God “powerfully enlightens (believers’) minds by the Holy Spirit” and “opens the closed ... heart.”

Final Recommendation:

1. That Synod Guelph 2022 adopt GPH 496 **My Lord, I Did Not Choose You** as an additional hymn for inclusion in the Book of Praise.

***O CHRIST, OUR HOPE, OUR HEART’S DESIRE***

**Step 1: Initial Review**

TPH 267

Lyrics: John Chandler 1837

Tune: Bradford

Copyright: none

Observations:

1. This hymn is included in 53 hymnals, according to hymnary.org.
2. It was recommended by 12 churches.
3. The TPH includes it in its section, Christ, the Only Mediator and Redeemer
4. Its tune is jumpy, and its timing is difficult.
5. It has archaic language.
6. It is a hymn from early Christendom (Latin).

Considerations:

1. The Manoah melody is a better tune than Bradford (see “Blue” Psalter Hymnal #376).
2. The hymn spans the “themes” represented in the sections, “Christ Jesus full atonement made,” “Christ has risen! Hallelujah” and “The Lord ascended up on high.” Hymn 26 is a shorter version of the same content, while Hymns 27 and 28 (and others) are longer versions.

Initial recommendation:

1. To add TPH 267 **O Christ, Our Hope, Our Heart’s Desire**

***Step 2: Post-Feedback Review***

Post-feedback: Churches: 33    Accepted: 20    Rejected: 13 (2)

Rejected because of text: 4

Rejected because of melody: 4

Rejected for other reasons: 5

Observations:

1. Several churches remarked on the beauty of this hymn, and also noted the glory of what we have in Christ, as expressed in the text.
2. Feedback on the melody of this hymn included a suggestion that the second line had large leaps which are difficult for congregational singing.
3. Feedback on the text of this hymn included remarks suggesting that the language is archaic and superficial.
4. Feedback on the text also expressed appreciation for its faithfulness to Scripture, and its 8<sup>th</sup> century origin.
5. The suggestion was made that the content of this hymn is already sufficiently covered in the Book of Praise.
6. This hymn was initially proposed for inclusion in the Book of Praise by the SCBP to GS 2007. The committee proposed to GS 2010 that it not be included, noting that “Feedback from the churches suggests that this hymn is not a strong hymn.” The report provides no further explanation of the recommendation, to identify the purported weaknesses of the hymn. (Report of Standing Committee for the Publication of the Book of Praise, Reports to General Synod Burlington-Ebenezer 2010, Volume 2, p. 42)

Considerations:

1. The interval in the second line is large, but singable; compare the opening line of Crimond (proposed Psalm 23) where the same interval is sung with ease.
2. The many remarks in the feedback about the beauty of the melody indicates that, far from finding the tune difficult to sing, the churches do not struggle to sing this tune, but in fact enjoy singing it.
3. This hymn does feature archaic language, which should be updated if possible.
4. The ancient origin of the lyrics of this hymn adds to the catholic character of our hymn collection.

Final Recommendation:

1. That Synod Guelph adopt TPH 267 **O Christ, Our Hope, Our Heart's Desire** as an additional hymn for inclusion in the Book of Praise, updating the archaic language, as found below:

**O Christ, Our Hope, Our Heart's Desire**

O Christ, our hope, our heart's desire,  
redemption's only spring;  
creator of the world you are,  
its Savior and its King.

How vast the mercy and the love  
which led you to the tree;  
there on the cross you died for us  
to set your people free.

But now the bonds of death are burst,  
the ransom has been paid;  
and you are on your Father's throne  
in majesty (*glorious robes*) arrayed.

O Christ, you are our lasting joy,  
Our ever great reward;  
Our only glory may it be  
To glory in the Lord!

**O COME, ALL YE FAITHFUL**

***Step 1: Initial Review***

TPH 319

Lyrics: John Francis Wade 1751

Tune: Adeste Fideles

Copyright: none

Observations:

1. It is included in 645 hymnals, according to hymnary.org.
2. It was recommended by 15 churches.
3. The TPH includes it in its section on the birth of Christ.
4. It is a familiar hymn, has a well known tune, and is easy to sing.
5. It is noted as a Latin hymn, but ascribed to a French or German author.
6. Some phrases may require explanation (Verse 2 - he abhors not the virgin's womb; Verse 4 – "late appearing" could be interpreted that Christ was late)

Considerations:

1. This hymn was possibly sung in the early church.
2. Textual questions may not be barriers, as this hymn is already well known and much sung.
3. The word "late" in the final line of stanza 4 can be changed to "now", eliminating any incorrect impression.

Initial recommendation:

1. To add TPH 319 **O Come, All Ye Faithful**

**Step 2: Post-feedback review**

Post-feedback: Churches: 32 Accepted: 25 Rejected: 7 (3)

Rejected because of text: 2

Rejected because of melody: 0

Rejected for other reasons: 5

Observations:

1. Many churches remarked with appreciation on the familiarity of this classic Christmas hymn, and expressed thankfulness for the opportunity to sing this song with the congregation in worship at the celebration of Christ's birth. It is clear that this song is used in the Christmas celebrations of many congregations.
2. Feedback on the text of this hymn included a concern about singing about past events as occurring today, and about archaic language.
3. Feedback also included the suggestion that we do not need another Christmas song in the Book of Praise.
4. Four of the seven churches rejecting this hymn either did not test the song, or objected to the addition of any Psalms or hymns to the Book of Praise, and thus provided no feedback on the lyrics or melody of this hymn.

Considerations:

1. There is archaic language in the hymn, but in view of the universal familiarity of this song in its current form, it is virtually impossible to update the archaic language. (cf. Great is Thy Faithfulness)
2. The practice of singing about past events as if they are occurring today is a device characterized as "the historic present", and is considered legitimate usage. The vivid recollection of past events is also found in Scripture, as for example in the Song of Moses and Miriam in Exodus 15.

3. "O Come, All Ye Faithful" is a classic Christmas hymn, based on Psalm 98, entirely appropriate to the celebration of Christ's birth, and sung widely in the Christian church.
4. Inclusion of this Christmas song may be justified on the basis of its familiarity and use in the catholic church of Christ.
5. While no church remarked on the lyrics of the 2<sup>nd</sup> stanza, the committee felt that although the words echo the confession of the Nicene Creed, it could be somewhat awkward to sing it as proposed.

Final Recommendation:

1. That Synod Guelph 2022 adopt TPH 319 **O Come, All Ye Faithful** as an additional hymn for inclusion in the Book of Praise, adjusting the opening line of the second stanza as follows:
2. True God of true God,  
Light of light eternal;  
Lo, he abhors not the virgin's womb;  
Son of the Father,  
Begotten not created

Musical Setting



**O SACRED HEAD NOW WOUNDED**

**Step 1: Initial review**

TPH 336/GPH 383

Lyrics: Bernard of Clairvaux 1091-1153

Tune: Passion Chorale

Copyright: none

Observations:

1. It is included in 659 hymnals, according to hymnary.org.
2. It was recommended by 16 churches.
3. The TPH includes it in its section, The passion and atoning death of Christ
4. Its tune and text are well known.
5. It is often sung by choirs.
6. There is some sentimentality in the hymn.
7. It has archaic words and sentence structure.

Considerations:

1. Its tune and texts are moving, and it is usually sung at a slower pace than is normal for congregational singing.

2. Though it has some drawbacks, it is still a classic hymn of Christendom.
3. GPH 383 provides an updated version of this hymn.

Initial recommendation:

1. To add GPH 383 **O Sacred Head, Now Wounded**

***Step 2: Post-feedback review***

Post-feedback: Churches: 34    Accepted: 29    Rejected: 5 (2)

Rejected because of text: 2

Rejected because of melody: 0

Rejected for other reasons: 3

Observations:

1. Feedback on this hymn included remarks suggesting that this hymn is a good addition to our collection of hymns in the section, “Christ Jesus Full Atonement Made”, and that it would be appropriate for use in the commemoration of the death of Christ on Good Friday, and in the celebration of the Lord’s Supper.
2. Feedback also noted that this is a hymn beloved by Christian congregations throughout the world.
3. Feedback on the melody of this hymn was minimal, and included no negative remarks
4. Feedback on the text of this hymn was more extensive, and included the following criticisms:
  - a. Addressing Christ’s “sacred head”
  - b. Portraying Christ as if He is suffering now
  - c. The hymn speaks about the believer claiming Christ (which seemed to sound Arminian), whereas it is Christ Who claims the believer
  - d. Addressing Christ as “dearest Friend” seems inappropriate. While he called the disciples His friends, they never spoke of Him in that way.
  - e. Sentimental tone rather than Scriptural
5. Feedback on the text also included some concerns about the use of the word “gory”, and the clarity of the expression “dying sorrow”.

Considerations:

1. In itself, it is not inappropriate or incorrect to address the head of Christ, as a part of His human body, which was “weighed down with grief and shame”, and “surrounded with thorns”. It may be considered to be a legitimate consideration of His true humanity and genuine suffering. (see e.g. <https://www.placefortruth.org/blog/o-sacred-head-now-wounded> - an article on this hymn by URC minister Rev. W. Boekestein) We note also that there is a poetic device called metonymy, which means, using a part to represent the whole. Metonymy is also used in common speech, as when we speak of an employee as a “hired hand”, for example. Speaking to, or about the head of Christ may be taken as speaking to or about Christ Himself.
2. The practice of singing about past events as if they are occurring today is a device characterized as “the historic present”, and considered legitimate usage. The vivid recollection of past events is also found in Scripture, as for example in the Songs of Moses and of Miriam in Exodus 15.

3. Christ does claim the believer, but by faith the believer also claims Him. For example, Thomas' words in John 21:28 – "My Lord and my God!" – are taken by Jesus as a confession of faith (John 21:29a). When the psalmists speak of God as "my God", as they frequently do, they are claiming God, i.e. declaring that He is their God, the One in Whom they put their hope.
4. The emotive character of the content and the melody of this hymn is appropriate, well-suited to the commemoration of Christ's death on Good Friday, and not "sentimental" in the negative sense, i.e. that the content and melody are meant to artificially manipulate the emotions of the congregation.
5. The word "gory" means unpleasant, frightening, because of blood, or signs of violence. As such, it is an apt description of Christ's appearance as He hung on the cross, pouring out His blood for our salvation. Scripture repeatedly focuses on the blood of Christ poured out on the cross (see, e.g. Romans 3:25, 5:9; Ephesians 1:7, 2:13; cf. also Jesus' disfigurement prophesied e.g. in Isaiah 52:14, Isaiah 53:3-5).
6. The meaning of the expression, "dying sorrow", i.e. that it refers to the sorrow Christ experienced while He suffered and died, is clear from the context in which it is used in this hymn.
7. It is not improper to address Christ as "dearest Friend." The *Book of Praise* has a hymn which speaks of Christ as "friend," namely Hymn 38:4. When some churches objected that it was not proper to do so, General Synod 2010 responded as follows: "The Lord Jesus speaks of his disciples as his friends (John 15:15). See also James 2:23. It seems logical that we may also speak of him as our 'Friend'" (Acts GS 2010, Art. 128, 2.3, 3.3).

Final Recommendation:

1. That Synod Guelph 2022 adopt GPH 383 **O Sacred Head, Now Wounded** as an additional hymn for inclusion in the Book of Praise.

### **PRAISE THE SAVIOUR, NOW AND EVER**

#### ***Step 1: Initial Review***

TPH 335

Lyrics: Venantius H. C. Fortunatus 530-609

Tune: Upp, Min Tunga

Copyright: None

Observations:

1. It is included in 569 hymnals, according to hymnary.org.
2. It was recommended by 1 church.
3. The TPH includes it in the section, The Passion and Atoning Death of Christ.
4. It has a good, strong text from early Christendom.
5. There are some archaisms.
6. It has a singable melody.

Considerations:



1. The hymn sections, “The Word became incarnate” and “Christ Jesus full atonement made” in the Book of Praise have several hymns with similar content.

Initial recommendation:

1. To add TPH 335 **Praise the Saviour, Now and Ever**

**Step 2: Post-Feedback Review**

Post-feedback: Churches: 30 Accepted: 11 Rejected: 22 (4)

Rejected because of text: 12

Rejected because of melody: 10

Rejected for other reasons: 9

Observations:

1. Feedback noted with appreciation the Scriptural content of this hymn, and the fact that it is drawn from the ancient history of the church.
2. Feedback on the melody of this hymn criticized it for being basic and boring, but also for being difficult.
3. Feedback on the text of this hymn noted that it includes several archaisms: faileth, availeth, doth.
4. Feedback on the text criticized the lyrics for being confusing. As examples: “all beneath the skies” (stanza 1) is awkward and unclear; Christ is not now on the cross (cf. stanza 1); Christ was not “prostrate” when He was on the cross (stanza 1).
5. Feedback on the text suggested that “short staccato-like phrases” could cause “wording issues”.
6. One church questioned “how ... someone who struggles with anxiety (would) interpret a line like “Our Saviour has forever set us free from distress”? (The word, “dire” was missing from the church’s quotation, i.e. “dire distress”)
7. One church wondered what the expression “...we inherit light and peace and happiness” means.

Considerations:

1. The melody of this hymn is not difficult. It was originally designed for psalm-singing in the 17<sup>th</sup> century in Sweden (frequent stepwise melodic motion).
2. There are indeed archaisms in the hymn.
3. Although Christ was not prostrate when He was on the cross, those words in the 1<sup>st</sup> stanza of the hymn (“Prostrate lying, suffering, dying”) follow the progress of Christ’s passion, from the Garden of Gethsemane, where “he began to be sorrowful and troubled . . . and fell on his face and prayed” (Matthew 26:37,39), to his suffering abuse, to his death on the cross.
4. The criticism of the text in the feedback, including the archaisms, and some expressions deemed unclear, suggests that the text of this hymn is an obstacle to its acceptability. Some changes could be made, but as noted by the committee and in the feedback, there are already several hymns on this topic in the Book of Praise.
5. Although no examples of “staccato-like phrases” were provided, the impression that the text has that character might be created at least as much by the metre (4.4.7.4.4.7.4.4.7.) as by the text.

Final Recommendation:

1. That we remove **Praise the Saviour, Now and Ever** from the list of hymns proposed for inclusion in the Book of Praise.

\*numbers in brackets give the number of churches that rejected the hymn, but indicated in their feedback that for various reasons, they did not actually test the hymn.